

A.D. 1929

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# Journal of Proceedings

OF THE

# NINTH SESSION

OF THE

Synod of the Missionary Diocese of Algoma



HANSON & EDGAR, PRINTERS  
KINGSTON, ONTARIO

## *A Prayer for the Diocese*

**☩** MERCIFUL GOD, let Thine especial blessing rest upon the Diocese in which Thou hast cast our lot, and upon all the congregations within its bounds. Bless Thy servant, the Bishop, and those who minister amongst us. Bless also the members of Thy Church and daily increase their number. Make us sound in the Faith and holy in our lives. Pour out more largely upon us the gifts of Thy Holy Spirit. Revive Thy work in the midst of us; awaken the careless; arouse the impenitent, and lead many souls to Christ. Build up Thy people in their most Holy Faith. Make us as a people to be more earnest, more holy, more heavenly-minded. Grant that a spirit of harmony and good will may ever prevail among us. May we live together in brotherly peace and concord, and show by the consistency of our lives that we desire to glorify Thee. And, O Lord, do Thou enable us so to serve Thee here that we may at length be received into Thy Kingdom above, for the sake and through the merits of Jesus Christ our blessed and only Redeemer. Amen.

CLERGY AND OFFICERS OF THE MISSIONARY

# THE INCORPORATED SYNOD

OF THE

# CHURCH OF ENGLAND

IN THE

# MISSIONARY DIOCESE OF ALGOMA



## Journal of Proceedings

OF THE

## NINTH SESSION

Held in the City of Sault Ste. Marie, Ontario, from May 28th  
to May 30th, inclusive, A.D., 1929.

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WITH APPENDICES

**CLERGY AND OFFICERS OF THE MISSIONARY  
DIOCESE OF ALGOMA**

**The Bishop**

The Right Reverend Rocksborough Remington Smith, M.A., D.D., Bishop-  
hurst, Sault Ste. Marie, Ontario.

The Most Reverend George Thorneloe, M.A., D.D. D.C.L., (Retired)  
169 East Street, Sault Ste. Marie, Ontario.

**Archdeacons**

The Ven. C. W. Balfour, M.A., Archdeacon of Algoma, Sault Ste. Marie, Ont.

The Ven. W. A. J. Burt, L.Th., Archdeacon of Muskoka, Espanola, Ont.

**Honorary Canons**

The Rev.	A. J. Young (superannuated)	.....	Toronto
"	Charles Piercy	.....	Sturgeon Falls
"	A. H. Allman, B.Sc.	.....	Gravenhurst
"	F. H. Hincks, M.A.	.....	Haileybury
"	D. A. Johnston	.....	Garden River
"	F. W. Colloton, B.A., B.D.	.....	Sault Ste. Marie
"	J. C. Popey	.....	Fort William
"	W. H. Hunter	.....	Korah
"	C. C. Simpson, L.Th.	.....	Coniston

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The Ven. C. W. Balfour, M.A., Sault Ste. Marie

The Rev. F. W. Colloton, B.A., B.D., Sault Ste. Marie.

**Rural Deans**

The Rev.	S. F. Yeomans, Massey	.....	Deanery of Algoma
"	J. B. Lindsell, Gravenhurst	.....	Deanery of Muskoka
"	H. A. Sims, North Bay	.....	Deanery of Nipissing
"	Canon Hincks, M.A., Haileybury	.....	Deanery of Temiskaming
"	Thomas Lloyd, L.S.T., Fort William	.....	Deanery of Thunder Bay

**Honorary Clerical Secretary of the Synod**

The Rev. Canon Piercy.....Sturgeon Falls, Ontario

**Honorary Lay Secretary of the Synod**

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A. C. Boyce, Esq., K.C., D.C.L. ....Trusts Building, Ottawa, Ont

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Rev. Canon Colloton.	Mr. F. W. Major

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Rev. Canon Colloton	Mr. F. W. Major
Ven. Archdeacon Burt	Dr. E. H. Niebel
Rev. Canon Hincks	Mr. E. W. Shell
Ven. Archdeacon Balfour	Mr. Andrew Elliot
Rev. Canon Piercy	Mr. W. J. Thompson
Rev. R. F. Palmer, S.S.J.E.	Mr. J. B. Way

**Substitutes**

Rev. Canon Popey	Mr. H. Reg. Brooks
Rev. W. A. Hankinson	Mr. A. M. Church
Rev. Canon Simpson	Mr. C. H. E. Rounthwaite
Rev. H. A. Sims	Mr. L. Chapman
Rev. A. P. Banks	Mr. T. J. Foster
Rev. W. C. Turney, S.S.J.E.	Mr. E. J. Vincent

**Delegates to Provincial Synod**

Ven. Archdeacon Burt	Mr. F. W. Major
Rev. Canon Colloton	Mr. H. J. Rogers
Ven. Archdeacon Balfour	Dr. E. H. Niebel
Rev. Canon Hincks	Mr. J. B. Way
Rev. Canon Popey	Mr. H. Reg. Brooks
Rev. Canon Piercy	Mr. T. J. Foster
Rev. W. A. Hankinson	Mr. C. H. E. Rounthwaite
Rev. T. V. L'Estrange	Mr. E. W. Shell

**Substitutes**

Rev. Canon Simpson	Mr. L. Chapman
Rev. H. A. Sims	Mr. Oswald Davies
Rev. Richard Haines	Mr. A. M. Church
Rev. A. P. Banks	Mr. W. H. Latham
Rev. R. F. Palmer, S.S.J.E.	Mr. E. J. Vincent
Rev. W. C. Turney, S.S.J.E.	Mr. George Atkinson
Rev. Cyril Goodier	Mr. C. F. Rothera
Rev. Thomas Lloyd	Major E. Wrightson

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Rev. Canon Freer, M.A., Gussage All Saints' Vicarage, Salisbury.

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Rev. W. A. Hankinson	Mr. T. J. Foster
Rev. P. F. Bull	Mr. J. B. Willis

**Representatives on the General Board of Religious Education**

Rev. Canon Popey	Mr. J. B. Willis
Rev. P. F. Bull	Dr. E. H. Niebel

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Rev. H. A. Sims	Mr. F. W. Major
Rev. J. B. Lindsell	Mr. A. Elliot
Rev. J. Norman (Since deceased)	Mr. A. V. Bliss

**Diocesan Representatives on Council for Social Service**

Rev. H. A. Sims	Mr. F. W. Major
Rev. J. Norman (Since deceased)	Mr. A. Elliot

**Representatives of Diocese of Algoma on Corporation of  
Trinity College, Toronto.**

Ven. Archdeacon Burt	Rev. A. P. Banks
Rev. Canon Hincks	Rev. Canon Colloton

**Association in England for Union in Prayer and Work With  
the Church in Algoma**

President—The Right Reverend the Bishop of Algoma

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Organizing Secretary.....	Rev. F. Hall, Ashley Rectory, Market Harborough
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**THE CLERGY AND LAY DELEGATES OF THE  
NINTH SYNOD OF THE MISSIONARY  
DIOCESE OF ALGOMA, 1929.**

Parish or Mission	Incumbent	Lay Delegate
Aspdin .. .. .	Rev. R. F. Palmer, B.A., S.S.J.E. Brace- bridge.	Tom Lakeman Wm. Shane (s)
Allensville .. .. .		
Lancelot .. .. .		
Bala .. .. .	Rev. James Hutton, Bala	*Sidney J. Perry Albert Sammons (s)
MacTier .. .. .		
Southwood .. .. .		
Baysville .. .. .	Rev. R. C. Warder, Baysville	*Robert Ellis Richard Piper (s)
Dorset .. .. .		
Norway Point .. .. .		
Beaumaris .. .. .	Rev. Cyril Goodier, Milford Bay	*John Cocks
Milford Bay .. .. .		
Biscotasing .. .. .	(Vacant)	H. Reg. Brooks
Levack .. .. .		
New Cobden .. .. .		
Blind River .. .. .	Rev. Richard Haines, Blind River	George F. Dill
Algoma .. .. .		
Sprague .. .. .		
Dean Lake .. .. .		
Bracebridge .. .. .	Rev. J. S. Smedley, L.Th., Bracebridge	D. T. Hodgson *H. C. Minett Harry Rutherford (s)
Bruce Mines .. .. .	Rev. Henry Peeling, Bruce Mines	*Wm. White †T. J. Foster (s)
Desbarats .. .. .		
Rydal Bank .. .. .		
Burk's Falls .. .. .	Rev. G. H. Phillips, Burk's Falls	*Chancellor Boyce
Midlothian .. .. .		
Byng Inlet .. .. .	Rev. A. W. Stump, Depot Harbour.	
Depot Harbour .. .. .		
Callander .. .. .	Rev. T. W. Daniel, Callander	C. H. E. Rounthwaite
Capreol .. .. .	Rev. E. J. G. Tucker, L.Th., Capreol.	Dr. E. H. Niebel James Marshall (s)
Milnet .. .. .		
Cobalt .. .. .	Rev. H. F. Cocks, Cobalt	
Coniston .. .. .	Rev. Canon C. C. Simpson, L.Th., Coniston	C. H. R. Crampton
Markstay .. .. .		
Garson Mine .. .. .		
Warren .. .. .		
Copper Cliff .. .. .	Rev. A. J. Bruce, L.Th., Copper Cliff	A. O. Davies W. G. Hyland (s)
Burwash .. .. .		
Elk Lake .. .. .	†(Vacant)	E. H. Rudge
Gowganda .. .. .		
Emsdale .. .. .	†(Vacant)	*H. R. Hayward J. T. Shaw (s)
Kearney .. .. .		
Novar .. .. .		
Sand Lake .. .. .		
Englehart .. .. .	*Rev. C. B. Harris, Englehart	*E. J. Wagner
Charlton .. .. .		
Heaslip .. .. .		
Krugerdorf .. .. .		
Espanola .. .. .	Rev. H. F. Hutton, Espanola	
Webbwood .. .. .		
Nairn .. .. .		
Falkenburg .. .. .	*Rev. A. L. Rose, M.A., S.S.J.E., Brace- bridge.	*Wm. Shane
Beatrice .. .. .		
Fox Point .. .. .	(Vacant)	*James Walker W. G. Hyland (s)
Port Cunningham .. .. .		
Fort William .. .. .	Rev. Canon J. C. Popey, Fort William	P. S. Burton W. F. Shapton (s)
St. Luke's .. .. .		
Fort William .. .. .	Rev. Thomas Lloyd, L.S.T., Fort William	A. V. Bliss Gordon W. Grant (s)
St. Paul's .. .. .		
Fort William .. .. .	Rev. W. A. Hankinson, Fort William	
St. Thomas' .. .. .		
Garden River .. .. .	Rev. Canon D. A. Johnston, Garden River	Chief W. E. Pine Henry G. Pine (s)
Echo Bay .. .. .		
Sylvan Valley .. .. .		
Gore Bay .. .. .	Rev. W. T. Swainson, Gore Bay	L. McMillan F. W. Major (s)
Kagawong .. .. .		
Mills .. .. .		
Gravenhurst .. .. .	*Rev. Canon Allman, B.Sc., Gravenhurst	

**The Clergy and Lay Delegates of the Ninth Synod of the  
Missionary Diocese of Algoma, 1929—Continued**

Parish or Mission	Incumbent	Lay Delegate
Gravenhurst .. The Sanataria ..	Rev. J. B. Lindsell, Gravenhurst, Ont.	
Haileybury ..	Rev. Canon F. H. Hincks, M.A., Haileybury, Ont.	*Judge Gordon Hayward J. T. Leishman (s)
Huntsville ..	Rev. W. F. Smith, Huntsville, Ont.	Col. W. J. A. Lalor E. Bazett (s)
Korah .. Goulais Bay ..	Rev. Canon W. H. Hunter, Korah.	A. Elliot
Kirkland Lake ..	Rev. W. L. Guyler, B.A., Kirkland Lake	*Hermann Sceviour Oswald Davies (s)
Little Current .. Sucker Creek .. Green Bush ..	Rev. E. Weeks, Little Current	L. F. Hardyman T. J. Patten (s)
Maganatawan .. Dunchurch .. Broadbent ..	Rev. A. P. Scott, B.A., L.S.T., Maganatawan	Major E. Wrightson Joseph Hunter (s)
Manitowaning .. Hilly Grove .. The Slash .. South Bay ..	Rev. H. E. Pelletier, L.Th., Manitowaning	L. Chapman
Massey .. Walford .. Spanish River ..	Rev. S. F. Yeomans, Massey	
New Liskeard .. Harley .. Hudson ..	Rev. Charles Glover, B.A., L.S.T., New Liskeard.	
Nipigon .. Dorion .. MacDiarmid .. Orient Bay .. Lake Nipigon ..	*Rev. F. E. Jewell, Nipigon	
North Bay .. St. John's ..	Rev. H. A. Sims, North Bay	*W. H. Maund *J. S. Atkinson †J. B. Willis (s) Geo. Hutchinson (s)
North Bay .. St. Simon's ..	Rev. Fred'k Shaw, North Bay	John Wm. Pybus
North Cobalt .. Latchford ..	†(Vacant)	*A. P. Tyrwhitt
Oliver .. Slate River .. Hymers ..	Rev. Alfred Greaves	Oswald Davies
Parry Sound ..	Rev. Stephen Turner, Parry Sound	Wm. J. Snelgrove E. J. Vincent (s)
Port Arthur .. St. John's ..	Rev. A. J. Bull, B.A., Port Arthur	George Taylor
Port Arthur .. St. George's .. St. Michael's ..	Rev. G. C. Graham, B.A., Port Arthur	H. Alfred Rogers
Port Arthur .. St. Stephen's ..	Rev. L. I. Greene, Port Arthur	Harry J. Rogers
Port Carling .. Port Sandfield .. Gregory ..	Rev. A. E. Carding, Port Carling	
Port Sydney .. Newholme ..	Rev. E. F. Pinnington, Port Sydney	*J. F. Harvey Sydney Johnson (s)
Powassan .. Trout Creek .. Chisholm ..	*Rev. J. H. Evans, Powassan	*Dr. Dillane H. Reg. Brooks (s)
Restoule .. Nipissing ..	Rev. E. G. Dymond, L.Th., Restoule	
Rosseau .. Ullswater .. Windermere .. Cardwell ..	Rev. Jethro Norman, B.D., Rosseau	Geo. A. Atkinson W. J. Atkinson (s)



## The Clergy and Lay Delegates of the Ninth Synod of the Missionary Diocese of Algoma, 1929—Continued

Parish or Mission	Incumbent	Lay Delegate
Sault Ste. Marie .....	Ven. C. W. Balfour, M.A., Sault Ste. Marie	W. J. Thompson T. J. Foster (s)
St. Luke's .....	Rev. Canon F. W. Colloton, B.A., B.D., Sault Ste. Marie	J. B. Way L. Chapman (s) E. W. Shell J. LeB. Ross (s)
Sault Ste. Marie .....	Rev. R. H. Fleming, L.S.T., Sault Ste. Marie	W. H. Latham G. W. Dexter (s)
St. John's .....	Rev. A. P. Banks, L.Th., Sault Ste. Marie	Joseph Hayman
Sault Ste. Marie .....	Rev. B. P. Fuller, Sault Ste. Marie	
St. Peter's .....		
Tarentorus .....		
Sault Ste. Marie .....	Rev. B. P. Fuller, Sault Ste. Marie	
Indian Homes .....		
Schreiber .....	Rev. T. V. L'Estrange, L.S.T., Schreiber	
Sheguiandah .....	Rev. J. S. Rhodes, Sheguiandah	F. W. Major
St. Andrew's .....		
St. Peter's .....		
Bidwell .....		
Silverwater .....	†(Vacant)	*Lewis A. Sampson Wm. Priddle (s)
Sheshegwaning .....		
Meldrum Bay .....		
Sprucedale .....	Rev. W. C. Turney, B.A., S.S.J.E. Bracebridge	E. J. Vincent Jas. Walker (s)
Seguin Falls .....		
St. Joseph's Island .....	(Vacant)	Herbert Underhill Stanley Tranton (s)
Richards' Landing .....		
Hilton Beach .....		
Jocelyn .....		
Sturgeon Falls .....	Rev. Canon Chas. Piercy, Sturgeon Falls	
Cache Bay .....		
Sudbury .....	Rev. P. F. Bull, Sudbury	*Dr. R. H. Arthur J. R. Wainwright (s)
Sundridge .....	Rev. W. M. Whiteley, Sundridge	Arthur M. Church
South River .....		
Eagle Lake .....		
Thessalon .....	Rev. John Tate, Thessalon .....	C. F. Rothera W. R. Benson (s)
Torrance .....	(Vacant)	*Alfred Mortimer F. Bickmore (s)
Mortimer's Point .....		
Uffington .....	Rev. C. M. Serson, Bracebridge	
Purbrook .....		
Vankoughnet .....		
Whitefish Falls .....	‡(Vacant)	
White River .....	Rev. John Armour, B.A.	*Jos. W. Mountford Daniel Whent (s)
Missanabie .....		
Franz .....		
On special duty .....	Ven. W. A. J. Burt, L.Th.	

Superannuated—Rev. Lawrence Sinclair, Huntsville  
Rev. Canon A. J. Young, Toronto.

\*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary.

(s) Substitute delegate.

### LAY MISSIONARIES.

Mr. L. F. Hardyman.....Whitefish Falls	Mr. A. P. Tyrwhitt.....North Cobalt
Mr. E. H. Rudge.....Elk Lake	Maj. Edwin Wrightson .....Emsdale
Mr. Lewis A. Sampson.....Silverwater	

JOURNAL OF PROCEEDINGS  
OF THE  
NINTH SYNOD  
OF THE  
MISSIONARY DIOCESE OF ALGOMA

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FIRST DAY—TUESDAY, MAY 28th, 1929

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OPENING SERVICES

In accordance with the notice convening the Synod, the Ninth Synod of Algoma was opened at Sault Ste. Marie on Tuesday, May 28th, 1929, with a Quiet Morning, conducted by the Right Reverend J. C. Roper, D.D., Lord Bishop of Ottawa, in the Pro-Cathedral of St. Luke. At 8 a.m. there was a choral celebration of Holy Communion, the celebrant being the Lord Bishop of the Diocese, assisted by Ven. Archdeacon Balfour and Ven Archdeacon Burt, with Rev. John Armour and Rev. L. I. Greene, Deacons. The preacher was the Bishop of Ottawa who was attended by the Rev. Canon Piercy and the Rev. Canon Hincks. At 10.30 a.m. Matins and Litany were said, with a second address.

Organization

At the conclusion of the service the members of Synod assembled in St. Luke's Parish Hall. The Bishop took the chair and said prayers. He then handed to the Rev. Canon Piercy, Clerical Secretary, a duly certified list of the Clergy of the Diocese.

Upon the roll being called, the following clergy answered their names: Ven. C. Wilfred Balfour, M.A., Archdeacon of Algoma, Sault Ste. Marie; Ven. W. A. J. Burt, L.Th., Archdeacon of Muskoka; Rev. John Armour, M.A., White River; Rev. A. P. Banks, L.Th., Sault Ste. Marie; Rev. A. J. Bruce, L.Th., Copper Cliff; Rev. A. J. Bull, B.A., Port Arthur; Rev. P. F. Bull, Sudbury; Rev. A. E. Carding, Port Carling; Rev. H. F. Cocks, Cobalt; Rev. Canon F. W. Colloton, B.A., B.D., Sault Ste. Marie; Rev. T. W. Daniel, Callander; Rev. E. G. Dymond, L.Th., Restoule; Rev. R. H. Fleming, L.S.T., Sault Ste. Marie; Rev. B. P. Fuller, Sault Ste.

Marie; Rev. Charles Glover, B.A., L.S.T., New Liskeard; Rev. Cyril Goodier, Milford Bay; Rev. G. C. Graham, B.A., Port Arthur; Rev. Alfred Greaves, Oliver; Rev. L. I. Greene, Port Arthur; Rev. W. L. Guyler, B.A., Kirkland Lake; Rev. Richard Haines, Blind River; Rev. W. A. Hankinson, Fort William; Rev. Canon F. H. Hincks, M.A., Haileybury; Rev. W. H. Hunter, Korah; Rev. James Hutton, Bala; Rev. H. F. Hutton, Espanola; Rev. Canon D. A. Johnston, Garden River; Rev. T. V. L'Estrange, L.S.T., Schreiber; Rev. J. B. Lindsell, Gravenhurst; Rev. Thomas Lloyd, L.S.T., Fort William; Rev. Jethro Norman, B.D., Rosseau; Rev. R. F. Palmer, B.A., S.S.J.E., Aspding; Rev. Henry Peeling, Bruce Mines; Rev. H. E. Pelletier, L.Th., Manitowaning; Rev. G. H. Phillips, Burk's Falls; Rev. Canon Charles Piercy, Sturgeon Falls; Rev. E. F. Pinnington, Port Sydney, Rev. Canon J. C. Popey, Fort William; Rev. J. Selwyn Rhodes, Sheguiandah; Rev. A. P. Scott, B.A., L.S.T., Maganatawan; Rev. C. M. Serson, Uffington; Rev. Frederick Shaw, North Bay; Rev. C. C. Simpson, L.Th., Coniston; Rev. H. A. Sims, North Bay; Rev. Lawrence Sinclair, Huntsville; Rev. J. S. Smedley, L.Th., Bracebridge; Rev. W. F. Smith, Huntsville; Rev. A. W. R. Stump, Byng Inlet & Depot Harbour; Rev. W. T. Swainson, Gore Bay; Rev. John Tate, Thessalon; Rev. E. J. G. Tucker, L.Th., Capreol; Rev. Stephen Turner, Parry Sound; Rev. W. C. Turney, B.A., S.S.J.E., Sprucedale; Rev. R. C. Warder, Baysville; Rev. Edwin Weeks, Little Current; Rev. W. M. Whiteley, Sundridge; Rev. S. F. Yeomans, Massey.

The Bishop appointed the Rev. Canon Hincks and the Rev. Richard Haines to be scrutineers of the certificates of lay delegates.

The scrutineers reported the following lay delegates as present with proper credentials, and entitled to take seats in Synod: Mr. Geo. A. Atkinson, Rosseau; Mr. A. V. Bliss, St. Paul's, Fort William; Mr. H. Reg. Brooks, Biscotasing; Mr. P. S. Burton, St. Luke's, Fort William; Mr. A. M. Church, Sundridge; Mr. Cecil T. R. Crampton, Coniston; Mr. Oswald Davies, Oliver; Mr. G. F. Dill, Blind River; Mr. Andrew Elliot, Korah; Mr. T. J. Foster (substitute), Bruce Mines; Mr. L. F. Hardyman, Little Current; Mr. Joseph Hayman, St. Peter's, Sault Ste. Marie; Mr. D. T. Hodgson, Bracebridge; Mr. T. Lakeman, Aspding; Col. W. J. A. Lalor, Huntsville; Mr. W. H. Latham, St. John's, Sault Ste. Marie; Mr. L. McMillan, Gore Bay; Mr. F. W. Major, Sheguiandah; Dr. E. H. Niebel, Capreol; Chief W. E. Pine, Garden River; Mr. Harry J. Rogers, St. Stephen's, Port Arthur; Mr. H. Alfred Rogers, St. George's and St. Michael's, Port Arthur; Mr. C. F. Rothera, Thessalon; Mr. C. H. E. Rounthwaite, Callander; Mr. E. H. Rudge, Elk Lake; Mr. E. W. Shell, St. Luke's, Sault Ste. Marie; Mr. W. J. Snelgrove, Parry Sound; Mr. George Taylor, St. John's, Port Arthur; Mr. W. J. Thompson, St. Luke's, Sault Ste. Marie;

Mr. H. Underhill, St. Joseph's Island; Mr. E. J. Vincent, Spruce-dale; Mr. J. B. Way, St. Luke's, Sault Ste. Marie; Mr. J. B. Willis (substitute), St. John's, North Bay; Major E. Wrightson, Maganatawan.

There being a quorum present, the Bishop declared the Synod properly constituted.

Moved by Rev. Canon Colloton, Seconded by Rev. Canon Hincks, That the Rev. Canon Piercy be re-elected Clerical Secretary of Synod. Carried unanimously.

Moved by Mr. W. H. Latham, seconded by Mr. W. J. Thompson, that Mr. J. B. Way be the Lay Secretary for this Synod.

Moved in amendment by Major E. Wrightson, seconded by Mr. A. V. Bliss, that Mr. Harry J. Rogers of Port Arthur be Lay Secretary.

A ballot was thereupon taken for the office of Lay Secretary of Synod, when it was reported that 15 votes had been cast for Mr. Way and 17 votes for Mr. Rogers. The Bishop declared Mr. Rogers elected as Honorary Lay Secretary of Synod.

The Synod then adjourned for luncheon, which was served by the ladies of St. Luke's Pro-Cathedral, in the dining room of the parish hall.

The Synod re-assembled at 2.30 p.m., when the Bishop read the following greeting from Archbishop Thorneloe:

"To the Right Reverend the Lord Bishop of Algoma.

I cannot write a message to the Synod, but through you as President I must send a word of good will to my brethren. May God bless every member of the gathering over which you preside, and you as its responsible chief and leader.

George Thorneloe,  
Formerly Bishop of Algoma."

The Bishop then extended an invitation to the members of Synod, with their hosts and hostesses, to an At Home at Bishop-hurst on Wednesday evening at 8 p.m.

The Bishop read apologies for absence from the Chancellor, the Rev. Canon Allman and the Rev. F. E. Jewell.

The Bishop then read his Charge, as follows:

## THE BISHOP'S CHARGE

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF  
THE HOLY GHOST. AMEN.

Dear Reverend Fathers  
and Brethren of the Laity:

It is with a feeling of considerable diffidence that I come before you to-day as your Father in God, to make my first episcopal charge to the Diocese, when I remember the long and faithful service in Algoma of my revered predecessor, and contrast my comparative inexperience with the depths of profound wisdom with which he was filled as the result of his thirty years of faithful toil and devoted service as the Chief Shepherd, under Christ, in this vast Diocese. I have had abundant evidence, however, of the extent to which my work has been made easier, as the work of all succeeding Bishops of Algoma will be, by the thirty years' episcopate of Archbishop Thorneloe; for the foundations have been by him so solidly and truly laid that the work of building upon them is made a comparatively straightforward task; and the reason why I have found myself so well received and so warmly welcomed on all hands as I go about our parishes and missions is largely due to the fact that he has set so high a standard of episcopacy, and has familiarized our people, both priests and laity, so thoroughly with the idea of the Bishop as adviser, counsellor and friend, in a word, to use the Prayer Book phrase, as "Father in God," to all his people.

We are privileged to have with us to-day the Lord Bishop of Ottawa, the greatest scholar upon our Episcopal Bench, a Bishop who is as well-known and respected in the Old Country as in our own Canadian Church, and whose labours in the cause of Christian Reunion are appreciated through the whole Christian Church. I am sure that you will not fail to give him your sincere thanks for the helpful and uplifting Quiet Morning which he has conducted for us. This is somewhat of an innovation in the Diocese, it is true, but it has been introduced already into more than one Synod in the Canadian Church, in place of the more formal opening service, with its Synod sermon, and I believe that we have found it infinitely more helpful. I hope that we shall proceed to our discussions in the spirit which it has called forth in us.

Brethren of the Clergy and Laity, we have a great and inspiring task before us, to build up our Church in this new land with all its manifold and glorious opportunities. The magnificent ideal which we set before ourselves is to make the Canadian Church play in the upbuilding of this Dominion, destined no doubt in the Providence of God to become one of the leading countries of the world, the same part as our own dear Mother Church at home has played in the development of England and the formation of the Empire. We Anglicans have such glorious opportunities for this role, for our Church of England stands in so strong a position as inheritor of the grand traditions of the Past, combined with the frank and fearless spirit which looks to the Future, and faces its problems with courage and faith. An integral part, as we firmly believe, of the great Church of the ages, stretching back in an unbroken chain to the Church of primitive times, she justly claims to be both Catholic and Protestant. From the Past she comes into the fourfold heritage of the Catholic Scriptures, the Catholic Creeds, the Catholic Ministry, and the Catholic Sacraments. Yet at the same time she witnesses to these in no obscurantist spirit, but holding fast to her

fundamental principles as unalterable and unassailable foundations, she ever strives to explain them and to build upon them according to the needs of the changing circumstances of modern times, and to meet the necessities of the men and women of our day. It seems to me that we are not exaggerating when we claim that no religious body in Christendom is so eminently fitted as in God's Providence our beloved Church is, to be the Church of a young and vigorous nation whose future is so full of promise, for by our constitution we are ever on our guard against the two great temptations which beset all religious movements. There are Churches which are so wedded to the Past that they will not allow the slightest divergence from the belief and the practice of earlier ages, whatever the needs of our day and generation seem to call for. It is easy to become so wedded to out-of-date methods and to those forms in which belief is expressed as to lose touch with the new and vigorous young life that is surging up all around us. Against this we must guard by holding fast to the old Creeds and forms of Church Order, it is true, but adapting their mode of expression to meet the changing needs of the changing times. On the other hand, there are those (and these seem to be in the majority at the present time) who are so impressed with the urgency of the present need and the rapid development of the modern spirit, that they are ready, even eager, to throw aside contemptuously all that belongs to the past, and to launch out into new methods and untried experiments which ignore the lessons of history and would leave us with no solid foundation to stand upon. Our Church is ever on the guard against both these tendencies, and where she is true to her own principles and her own formularies she DOES guard against them; for, on the one hand, she holds aloft the Sacred Scriptures which we have inherited from the Church of the first century, and from the Jewish Church into which our Lord was born, whose main task was, in God's Providence, to prepare the world for His coming; and yet, on the other hand, she welcomes all the new light that has been thrown upon the meaning and significance of these Scriptures by the researches of modern scholars, the knowledge gained by the comparative study of the sacred books of other religions, by the excavators who in Bible lands have dug up wonderful and hitherto unsuspected records of the past, and by the deeper knowledge of those great writers, second in inspiration only to the Bible itself, whom we call the Fathers of the Church.

In her other hand she holds the great Catholic Creeds, based upon and gathered out of Holy Scripture, as the very bulwarks of the Faith, guarding us against errors which, if they had their way, would reduce our holy religion simply to a lifeless form of philosophy, errors which have arisen time after time in the history of the Church and which are continually raising their heads in our own day and claiming to be a new revelation for the modern world. Yet at the same time she does not attempt to dragoon men into belief by stifling free inquiry, by limiting reverent speculation, even by frowning upon attempts actually to go behind the Creeds, so long as her sons and daughters do not deny the great facts upon which the Creeds are based, or transgress the bounds which her age-long conflict with heresy has shown her to be necessary in order to safeguard Catholic truth.

The Apostolic Ministry she inherits in unbroken line from the Apostles of the Lord, to whom Christ our Master said: "As the Father hath sent Me, even so send I you." It is an inspiring moment when one stands for the first time in Canterbury Cathedral before two boards on which are painted the names of the Archbishops of Canterbury right back to Augustine, "The Apostle of the English," who in the year 597 landed in Kent; or in St. Paul's Cathedral, looking at a similar list of

the Bishops of London. We remember, of course, that long before that date there were Bishops, Priests and Deacons of the Catholic Church in the British Church before the Saxons came and founded England, and that three British Bishops were present at the Council of Arles in 314. But these lists are in themselves sufficient to prove our point, for they take us back to the missionaries who came from France and Rome, the episcopal lists of which go back to the days when St. Paul lived and laboured and died a martyr's death in the sacred city. Yet here too, with regard to the Sacred Ministry, we are in closest touch with modern needs, for though our clergy are in a very true sense a body of men set apart, solemnly commissioned as Christ's ambassadors, endued by Him with spiritual powers as His representatives to His people, yet the Anglican clergy are in no sense set within an iron fence, hedged round and kept from contact with their fellowmen, or set upon a pinnacle of unapproachable authority; but they live in and among their people, share their sorrows and their joys, and are in closest touch with modern modes of thought, modern aspirations, modern difficulties.

The same is true of the Sacraments. We hold as of supreme importance those fundamental two which we call "Sacraments of the Gospel,"—Baptism and Holy Communion,—believing them to come from direct and positive command of Christ Himself, and to be needful for the souls of all men where they may be had. But we do not ignore those other means of grace, "the five commonly called Sacraments," as the Thirty-nine Articles call them, for we try to set before our people the great blessing which they receive from the hands of God in the apostolic rite of Confirmation; we strive to uphold the highest ideals of Holy Matrimony, in an age where so much contemporary thought pulls in the opposite direction, by impressing upon our people the sacramental side of Christian marriage: we solemnly set apart men for the Sacred Ministry in Ordination; we encourage our people to seek release from their sins in the holy rite of Penance; and in many places the ancient rite of Anointing the sick with prayer for their recovery is being reintroduced as recommended by the New Testament and practised in the Early Church and by our own Reformers. Yet here, too, in regard to the sacraments and sacramental rites, we are not using customs merely because they are ancient and because we have inherited them, for we do not regard them as magical rites or a species of incantation, but we lay all the stress of our teaching upon them as spiritual helps, to be used as a means of growing in grace and leading a more godly life, as indeed the material means which Almighty God is pleased to use as the appointed channels for conveying to us great spiritual blessings and imparting to us Divine grace.

I have said enough, I hope, to explain the heartfelt conviction that I have, and in which you all share, I hope and believe, that in the Providence of God the Anglican Church, ever grey with age and ever green with youth, founded upon the Rock of Ages yet ever in touch with modern life and modern thought, modern aspiration and modern sin, is destined to play a great part in the development of this vast country of ours, a part which will become increasingly important as time goes on, because it gives us just what a young Dominion needs, namely, the solidity which comes from having its roots firmly fixed in the rocks of the past, together with the virility which arises from having its branches stretching out to the pure air of free inquiry of the modern world. No part of the Church, I believe, is so well adapted to take the one unchanging Catholic Faith, and to expound it to meet the needs of the days of rapid development in which we live.

All this, however, calls insistently upon you and me to be true and loyal to the faith and practice of our Mother Church. Our Prayer Book, if we would only study and understand it, contains all that we really need for this great task, if we are only definite and loyal Churchmen, true to our great heritage. We do not need to borrow from other rites or to imitate other branches of the Church, however ancient, however widely diffused throughout the world they may be. Nor is it necessary to lower our standard, and to follow the example of those Protestant bodies which have separated themselves from the Mother Church at different crises in our history. "Ecclesia Anglicana" contains within her bosom all that is necessary for her to carry out her glorious mission to the people whom God has entrusted to her charge. But we must ever remember that throughout her long and wonderful history the English Church has always been famous for her wide spirit of comprehensiveness. She does not try, as some parts of the Church have tried, to force all her sons and daughters into one narrow groove, either of belief or ceremonial. She has never done so in the best and purest periods of her history. There are within her fold, there always have been, those who are attracted towards a more ornate form of service, as reflecting the dignity, the honour, and the glory of the great God whom we worship. And there are also others who feel more drawn towards a simpler and less ceremonial kind of worship. Both these types of character have a place within her fold, so long as the services of our Church are conducted with care, reverence and dignity, and so long as simplicity is not taken to be synonymous with slovenliness and neglect of seemliness in public worship. "Let all things be done decently and in order." That should be our motto. Those who demand that our services should follow one rigid and narrow type, should remember the true comprehensiveness of our Mother Church, and pray for a wider and more tolerant spirit, which is one of the ways in which true Christian charity manifests itself.

I have a great deal of sympathy with those old-fashioned church people who have been brought up in a certain narrow groove, together with those who have later in life come into the Church from some non-conforming sect, often without any very clear grasp of the principles of the Church into which they have entered, who are distressed by certain modern developments in Church thought and practice. There is always a tendency with older people to look askance at anything to which they have not been accustomed in their youth. But the best type amongst them, the best educated and the most thoughtful, genuinely try to see things from a wider and more tolerant point of view. The Church cannot stand still. She never has done so except in the days of deadness and indifference. Not **everything** is perfect that is early-Victorian. We all recognize, of course, that there was much that was most excellent in those days, but no student of the history of our Church in the days when the ancient ceremonial of the Church was forgotten, when church doors were shut and locked from Sunday to Sunday, when slovenliness and carelessness were the marks of Divine Service, when the Sacraments were neglected, when on Easter Day in the year 1800 there were only six communicants in St. Paul's Cathedral, when the average Churchman made his Communion two or three times a year, and then with so little preparation as would shock us nowadays,—but would whole heartedly agree that the Church Revival was urgently needed, unless the Church of England were to sink down, as many clear thinkers of the time prophesied that she would sink, into a dishonoured grave, amidst the contempt of all lovers of true religion. By the goodness of God that Revival did take place. It is still going on,



and to it we owe the life, the vigour and the vitality of our Church nowadays, with her beautiful and inspiring services, her ever increasing rolls of communicants, her vigorous missions in all lands, her ever deepening sense of reverence and awe for sacred things. The recent revision of the Prayer Book in England is a sign of this revival of Church life, the result as it is of thirty years of labour and study on the part of the best scholars in our Church. Many in this country have been much disturbed in mind because that revision was not accepted by the House of Commons. But there is really no need to be disturbed, for there can be no doubt that the revision was desired by the Church herself, which in both Houses of Convocation, alike in the Northern and Southern Provinces, in the Church Assembly and in the Conferences of the Dioceses, accepted it by overwhelming majorities, in which Bishops, priests and laity all played their part. Who then refused to let the Church have the Book which she wished to have? A House of Commons composed of all sorts and conditions of men, of every religion and of none, including Scotch and Irish Presbyterians, Welsh Baptists, even a Christian Scientist and a Parsee! of men elected because of their views on politics, on capital and labour, on free trade and protection, but certainly with no thought of their convictions regarding religion. Surely, if anywhere, this situation ought to be seen in its true light in Canada. Would you be prepared to submit our Canadian revision to the Parliament at Ottawa and to abide by the decision of its members? Would the Dominion Parliament dare to suggest that it had any right to speak or to vote on such an issue? You know perfectly well that not a diocese in Canada would submit to such dictation. We should, then, be ready ourselves to sympathize with our fellow Churchmen in the Old Country who have to endure it, simply because the Church of England became the Established Church of the country at a time when every member of Parliament was himself a Churchman, which is no longer the case by any means.

I call, then, upon the elder among you, brethren of the laity, to keep in sympathetic touch with the ideas and aspirations of the rising generation. I am thankful that my work for a large part of my ministry has brought me into contact with the keenest and most intelligent of our young men, both at home and in this country—those who are showing the strength of their convictions and the vigour of their faith by casting aside tempting offers to enter some profession or trade which would bring them wealth and ease and success in life, and by offering themselves for the self-denying, arduous and often disappointing work of the Sacred Ministry. It seems to me nothing short of wonderful that so many are coming forward in Canada in this way. One hears complaints, it is true, that so few are offering themselves for Ordination, but I can only say that I have not found it so. At the present time we have fourteen students actually in training in colleges who are looking forward to work in this Diocese, and of these only two are in England. The rest are in colleges on this side of the ocean, and a number of them, and some of the most promising, come from our own Diocese. If this movement goes on we ought before long to be independent of England to fill the ranks of the clergy. Would not that be a great achievement? It is true that some of our parishes, some of the largest and most important, show few or no signs of movement in this respect. Some of them have never produced a single candidate for Orders. It is a sad reflection on their Church life. It does not show them to be very vigorous or alive. But look at North Bay and some other places that I could mention. The response there to the call of God is something to be deeply thankful for, a record of which they may be justly proud in the best possible way.

I pass on from more general considerations which I felt it my duty to lay before you, to look more closely at the work of the Church in our own Diocese. A comparative newcomer to a diocese, although not possessing the detailed knowledge which comes from long experience, is yet oftentimes able to see its problems with clear eye and unprejudiced mind. The first thing that strikes one about the Diocese of Algoma is naturally its vast size and unwieldy shape. Do you realize that in the Ecclesiastical Province of Ontario there are six dioceses, and that the Diocese of Algoma is larger in area than the other five put together? It certainly is a fact, for Algoma roughly includes some 70,000 square miles of territory; while the Dioceses of Toronto, Ontario, Huron, Ottawa and Niagara contain something less than 45,000 square miles. It has also to be borne in mind that the territory in this Diocese does not contain any vast tracts of unoccupied land as do some of the dioceses in the West, which in area are even larger than ours; but, although the population in some parts is scant, yet there are villages, hamlets and small settlements scattered throughout the whole Diocese, so that the amount of travelling required of the Bishop is quite overwhelming. There is no doubt that before long the question of the division of the Diocese must come forward as an urgent practical necessity. How this division would best be carried out it is not my intention to discuss at present. It is clearly one that must be thoroughly discussed by the Provincial Synod of Ontario. I can only say that it would be a great grief to all of us to lose either our extreme westerly or our extreme easterly end. Yet one of them is bound to go, I suppose.

Largely arising from our huge size and unwieldy shape are our urgent financial problems. I do not know if you all realize that when this Diocese was separated from the Mother Diocese of Toronto in 1873, nothing in the nature of an "equipment grant" was given to Algoma with which to organize the newly formed Diocese, which was very much in the position of a bride sent forth from her home to commence house-keeping without any wedding presents. I am informed that at that time it was understood that Algoma was to be the missionary diocese of the Province, and that the whole Province would assist and support it from its missionary offerings. When, however, the M.S.C.C. came into being, this particular relationship to the rest of the Province ceased. And now that the Western Provinces of Canada with their vast immigration problems are very naturally engrossing so much of the attention and effort of the M.S.C.C., Algoma has become in a very true sense the Cinderella of the Canadian Church. For the triennium through which we are now passing we were actually asked by the M.S.C.C. to contribute more money to their funds than they were endeavouring to give us. That is a strange position for a missionary diocese, and shows only too clearly that they do not recognize that we are a missionary diocese. Yet our annual apportionment was set down as \$7,938.00, while our grant was put down as less than \$7,500.00. It is true that I succeeded in carrying at the Board meetings last year a resolution that Algoma should be placed on the same level as the western dioceses in being allowed a 25% reduction on our apportionments; and that this resolution, although not accepted by the Executive, was carried unanimously by the Board with many expressions of good will on the part of leading Churchmen from other dioceses who spoke at the meeting. But what we want is a far larger grant, for our clergy are paid deplorably low stipends, and it is only their wonderful spirit of self-devotion and self-sacrifice, their keen loyalty to the Diocese, and their love for our Blessed Lord and His work, that keep them with us when they could so easily move into other dioceses or accept tempting offers from the Episcopal Church in the United States.

I ask the laity in particular to consider whether they would feel happy if their sons after long study and preparation in college were to give up their prospects of good salaries in civil life to accept a scale of salaries which gives \$700.00 a year to lay readers, \$900.00 a year to deacons, \$1,000.00 a year to junior priests, and \$1,200.00 a year to priests with six years' experience in the ministry. I strongly urge the Synod to consider whether the time has now come when we could launch a campaign to raise a capital sum to increase these meagre stipends. Such a campaign, which should be conducted largely by laymen as their contribution to the work of the Church in the Diocese, should be launched at the right moment, and I am not myself certain that the present is quite the right moment, at a time when some of our older industries are in a languishing state and the newer ones have not yet established themselves. It might perhaps be better to wait for a few years. The matter needs very careful discussion and prayerful consideration. And now that I have obtained at first hand a knowledge of some of our more pressing problems, having visited nearly every place at least three times and some more often, I am very much impressed by the fact that many of our missions, some even of those longest established, are languishing and declining, and some actually dying altogether. Many of the agricultural villages in Muskoka and other parts are coming to an end. How sad it is to see the beautiful little church at Aspdin, one of the most perfectly equipped, both outside and inside, and one of the most beautiful, situated in the centre of a village that now contains about one-fifth of the population that it had thirty years ago. The soil in some of these places is becoming exhausted, and the younger people in particular are moving away to Western Canada or to the big cities. More and more is Muskoka becoming dependent on the tourist traffic, a most precarious means of livelihood, and one that depends very largely on the kind of summer that we have and the length of it. A succession of short, cold and rainy summers means ruin to many of our people. Then the pulp industry is under a cloud—it may be only a temporary one, it may not—and places like Espanola, Sturgeon Falls and part of the Sault itself are feeling the pinch very severely. Espanola in particular is making a gallant effort to remain self-supporting, but it may not be able to do so for long. The lumber towns too are declining, and the missions that lie along the north shore of the lake between the Sault and Sudbury are becoming less and less prosperous, although at times a revival occurs at places like Blind River and Bruce Mines. It is a sad thing to see the death of a place named after our beloved Archbishop, the Village of Thorneloe. It is equally sad to see how the parish of St. Peter in the See City itself, so long associated with the devoted work of Archdeacon Gillmor, who had instituted there a very beautiful type of service and earnestly taught the Faith, is coming to an end, owing to the influx of foreigners into the parish and the consequent removal of English-speaking people to other parts of the city. I fear that before long this church will have to be closed.

It is true that our mining centres are showing wonderful signs of vitality and development, and the prophets tell us that Algoma will some day become a vast mining area where minerals of all kinds will be produced. Mining camps, however, present some very difficult problems for the Church to solve. In their earlier days a spirit of materialism seems rampant, and at a time when the missionary in charge has to begin to build up from the very foundations, to erect a church, to build a parsonage, to organize a Sunday School, to provide some social facilities which may act as a counter-attraction to the pool-room and the dance-hall, he finds only too often that he is up against a blank wall of indifference and opposition. Some years later, after devoted priests have

built up a prosperous parish and the work of the Church is going well, it frequently happens that the place begins to decline, mines are closed, and the greatest difficulty is experienced to keep things going at all.

Kirkland Lake is in the centre of one of the richest gold areas in the world. Yet what difficulty they are experiencing in erecting a worthy church and building a parsonage. The Rev. C. Goodier and the present Incumbent, the Rev. W. L. Guylar, have had to endure great hardships in trying to establish the Church in this wealthy spot within a short distance of the "Golden Mile" itself, as it is called. Then what is to be the future of the prosperous town of Cobalt I believe that it will last for many years yet, but certainly some of the richest silver mines have already been closed. The centre of activity in the mining world is now concentrating in the district around Sudbury. We need a vigorous forward movement there and a bold missionary outlook; and I cannot help thinking that we require an additional priest who will build up a new parish. I would ask the Synod to discuss this problem and to appoint a strong Commission to inquire into conditions and to report to me. It ought to be possible for a wealthy place like Sudbury to pay for an assistant priest to the Rector of Sudbury, with a view to his eventually forming a new parish there. I see that recently one of the high officials of the International Nickel Company has stated that 3,100 men are to be permanently employed by the Company and will live in Sudbury. He also says that there is so much mineral in that area that the great-grandchildren of those working there now will still find plenty of employment in the mines. The outlook at Sudbury provides a great opportunity for the Church, and we ought to take it up vigorously, although I am well aware that a considerable proportion of those who work in the mines are not English speaking people, and a great number of them are Roman Catholics. Copper Cliff has also a wonderful future before it, with its nickel smelter and the new copper refinery for the whole area which is under construction; and it is very encouraging to see how actively the new Incumbent is tackling its problems and how the men are rallying round him.

I hope you will not think from this brief survey of the problems and difficulties that face the Church in this Diocese that I am filled with a spirit of pessimism. Far from it. No Christian can be a pessimist who believes in the power of the Risen Master and is convinced of the truth of His promise that He will be with His Church even unto the end of the world, who believes indeed that it is HIS Church (He says, "On this rock I will build MY Church") and that the gates of hell shall not prevail against it. It is of no use, however, to shut our eyes and ignore the difficulties that confront us. Rather should they constitute an urgent challenge to us, priests and people, to be up and doing in the power of the Holy Spirit. The challenge means also that we must concentrate upon our real work, which is spiritual. Comparing our Church with the Mother Church in the Old Land, I cannot help feeling from time to time that there is a tendency in Canada for the Church to be over-organized. We have, I think, too many committees, too many meetings, and too many reports. Fortunately for us in this Diocese, distances are too great and fares too expensive for our clergy to leave their parishes very often to attend all these board meetings. The total sum expended each year by the M. S. C. C. and the W. A. on travelling expenses would be sufficient to increase our clerical stipends very considerably. I know that if my words in this connection are quoted there will be a roar of protest from the leaders of these organizations, but I am sure that this fact needs to be stated publicly (many are mentioning it in private, I know), and I often wonder why, if a Diocese like this can do its business through a Synod which meets once in three years, the governing bodies of our Church need to assemble their members from Halifax to Vancouver *every year*, at great expense. Next

October, for instance, we are summoned to leave our work and go to Vancouver for a week in order to settle matters many of which could quite well be decided by correspondence. My brethren, let us go on with the real work, with our spiritual work in the parishes, with building up the faithful, arousing the indifferent, converting the sinners. It is only in this way that the Church grows and gathers strength for the spiritual conflict with the forces of evil.

And while I am speaking of the use of spiritual means to accomplish spiritual work, I would like to say a few words about methods of raising church funds, which, it seems to me, we should consider very carefully. I refer to the means which they adopt in some parishes of raising money for church purposes very largely by social events, by card parties, dances, and so forth. The President of the Diocesan Woman's Auxiliary feels strongly on this subject, I know, and uses her influence to oppose this tendency. I can only briefly refer to the matter, yet I hope I can say enough to prevent your misunderstanding me. Most emphatically I do not raise any objection to social gatherings, both for young and for old, in connection with our parishes. The card party and the dance, the concert and the stage play, are splendid means of social intercourse. Our people are met together under the wing of the Church, and the young in particular are shielded from the temptation to take part in similar entertainments where they would be exposed to serious moral dangers. These parties produce a feeling of friendliness and comradeship between the people, which brings the right atmosphere into our parish life. They help to dissipate also the idea which many worldly people have that the Church is puritanical and frowns upon innocent amusement, that indeed religion is a matter of the long face and the sour smile. "The Son of Man came eating and drinking." But to depend upon these things as a means of raising funds for the support of Church work is another thing. Our people must be taught to give, and to give much more freely, to God, and it can scarcely be called a free will offering at all when we pay money in order to obtain some entertainment for ourselves, as we do when we go to the movie palace. I should like the Synod to consider this matter, and if it thinks fit to pass some ruling upon it.

There has recently been put forward a suggestion, which has found support in many influential quarters, that many of the problems of supplying clergy for work in a diocese like this, where there are many small and scattered mission stations, might be solved by ordaining a number of voluntary or unpaid clergy, men like our present unpaid lay readers but ordained to the priesthood, so that they could administer the Sacraments to the people, and thus supply the whole Church system in the village or the settlement, while supporting themselves and their families by the exercise of their own trade or profession on week-days. A striking book on this subject has recently been written, called "Voluntary Clergy, An Answer to the Fifth World Call," by the Rev. Roland Allen. A well-known writer of international repute, Sir Henry Lunn, Editor of the "Review of the Churches," says: "Since I first became Editor of the 'Review', I have read no book which has seemed to me to contain a more important message for every branch of the Christian Church than this book, which is especially addressed to members of the Anglican Communion. When I read it in the small hours of the morning, I felt greatly tempted to leap up in the spirit of Archimedes and go to my dictaphone, saying 'Eureka!' For it seemed to me to provide an answer to the insistent question that is facing the Roman Church in France, the Church of England and the Free Churches in this country, the Presbyterian Church of Scotland, and all Churches in all lands to a greater or less degree,—Whence is to come the supply of ordinands to carry on the work of the Church?" (April issue, 1929, page 168). This would, of course, be a very serious step to take, a method not used by the Church except in primitive days; and I understand that it is to come before the Lambeth Conference in 1930, to be considered by the Bishops of the whole Anglican Communion. I mention it now because some of you may not have heard of the suggestion, but it is obvious that we as a Diocese could do nothing

until the Anglican Church had definitely pronounced in its favour. There are others who favour a system of itinerating clergy who should cover a large area, going on from place to place over a long period. This, of course, would mean the employment of young unmarried clergy; though, strangely enough, some of its supporters speak with a certain scorn of "celibate priests." I have never yet seen any plan worked out in detail by which this scheme would be feasible in a diocese like this; and I feel that we should lose a very great deal if we had not a priest living in the centre of his mission or quite near to it, responsible for the souls of all Church people in the mission, going out at stated periods into all its outlying stations to minister to them, knowing them personally, and loved and respected by them as their pastor. I do not quite know what a priest itinerating over a large area would do if a funeral were suddenly to be called, for at the opposite end of the area to that in which he was at the moment, nor indeed how the people could ever in an emergency know where to find their pastor.

But in the Providence of God a method of solving many of our problems in this regard has recently been given into our hands. The future will show, I believe, that one of the most notable events that has occurred for many years in the history not only of the Diocese, but of the whole Canadian Church is the establishment of the beginnings of the Canadian House of the Society of St. John the Evangelist. A glance at the Year Book of the Canadian Church (page 135) will show that for some years we have had four Orders of Sisters working in Canada,—two in Toronto, one in Montreal, and one in Vancouver. But no religious Order for men has hitherto been working here, although preaching tours of the Dominion have been annually made for many years by priests of the S.S.J.E. and the Community of the Resurrection from England, which have been very highly valued in all parts of Canada. The S.S.J.E., more widely known and respected as the "Cowley Fathers," has now decided to work in Canada by setting up a Canadian House, and has made a beginning in this Diocese. Their plans have been greatly assisted by the fact that a house has been given them. The old Retreat House, as it used to be called, erected at Bracebridge by the Rev. R. T. Sadler at his own expense, has come to an end. It did a good work for several years by providing the opportunity for holding retreats for clergy, which were of great spiritual value. But the Diocese declined to take it over and make of it a diocesan Retreat House, and so the owner, shortly before his lamented death, gave it to the Cowley Fathers and it now belongs to them. It does not belong to the Diocese, the Synod has no responsibility for it, and it is not a Retreat House. The members of the Order have been working hard at it, and it is now habitable for winter as well as for summer. I cannot tell you of the splendid and self-denying work that they are doing in the whole area around Bracebridge. They have taken charge of no less than eighteen mission stations, and are supervising the work of a catechist in four other stations. They are doing a work for which we should require at least five priests, and as we pay them only one priest's stipend for this work I need not remind you how generously they are relieving the Mission Fund. They save us at least four stipends a year, that is to say between \$4000 and \$4800, representing an invested fund of about \$90,000. And Fr. Palmer tells me that he expects that the time is not far distant when they will be able to work without any stipend at all from the Diocese. You will realize what that means to a poor Diocese like ours, and I am most grateful, as I am sure you all must be, to Almighty God for this new development of the work of an Anglican Order for men, which dates back as far as 1865. It will interest those

who have never heard of the Cowley Fathers to know that they have been working in the Anglican Church under episcopal authority in England, India, South Africa and the United States for sixty-four years.

I would not like to leave you with the impression, however, that I value the Cowley Fathers merely as "cheap missionaries." Far from it. By holding up the highest ideal of complete surrender of their lives to God's call, of full sacrifice of self to His work, they set before us a practical example of the noblest devotion to His service, and they provide a place where young men who feel the call of God to the fullest form of consecrated life may have the opportunity of testing and of realizing their vocation. The House of the Transfiguration at Bracebridge also gives opportunities for tired clergy to come, both from this Diocese and other parts of Canada, for a period of quiet thought and prayer and devotional uplift, of which many have already taken advantage. And last, but by no means least, I value most highly the work of prayer which goes on continuously amongst them, as they offer up intercessions daily for the rest of the Diocese in a ceaseless stream of earnest prayer. As their numbers increase, of which there are already plain indications, I hope that they may be able to fill another practical need which I have long been anxious to satisfy, namely, to provide from time to time a priest who will be able to take charge of a mission for a few weeks while the priest in charge takes a much needed holiday without any loss of stipend. Our clergy badly need rest and change, as all of us do,—to be able to get right away for a time from the worries, anxieties and monotonies of parochial labour. Yet there are many of them who never can leave their flocks for a real rest and a different environment. If the Cowley Fathers could help them to obtain this from time to time, they would add to the deep debt of gratitude which we owe them.

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I pass on to some matters of importance which concern us as a Diocese and as parts of the whole Canadian Communion. We desire to congratulate the Diocese of Caledonia that it has after a vacancy of four years been able to welcome a Bishop of its own in the person of Bishop George Alexander Rix. Since our last Synod, Calgary has chosen the energetic Bishop Sherman, Ontario has elected the well-known Provost of Trinity, Dr. Seager, and Mackenzie River has welcomed its fourth Bishop in the person of Dr. W. A. Geddes. We pray that God's richest blessings may be showered upon these Dioceses and their new Bishops. We thank Him for the noble life and example of the late Bishop Pinkham, for nearly forty years Bishop of Calgary. We regret very deeply that Canada has lost the services of one of her ablest and most scholarly Bishops in Bishop Bidwell, who is now working in England.

**Obituary.**—In our own Diocese we mourn the loss of some of our most honoured and deeply beloved priests, whom our Master has called to higher and nobler service in His nearer presence. Their work and example is known to all of us, and their names are written in the Book of Life as well as in the hearts of countless simple souls up and down this Diocese who owe them more than they can tell. As I have referred to them and their work in sermons, as well as in "The Algoma Missionary News", I need not do more now than recall their names,—the Ven. Archdeacon **Gowan Gillmor**, D.D., whose life is virtually the history of this Diocese for over forty years, who was called to his rest on the 1st of September, 1928; the Rev. Canon **James Boydell**, M.A., whose memory will always live in and around Sudbury, who passed away after a long

and painful illness on the 3rd of November last; the Rev. **Edmonde Herbert Christopher Stephenson**, M.A., one of our most devoted missionaries, who was killed in an accident at Salisbury on the 28th of February, 1928; and the Rev. **Ralph Trego Sadler**, M.A., whose promising and invaluable life came so unexpectedly to an end in London on the 24th of July, 1928. Amongst the laity we mourn the loss of **John Austin Worrell**, K.C., D.C.L., who was called away on the 28th of February, 1927, to whom we owe so deep a debt of gratitude as Honorary Treasurer of our invested funds, and whose place so many departments of Church life here and in Toronto have found it so difficult to fill; Mr. **William David Fremlin**, a tower of strength to Church life on St. Joseph's Island, who passed away in November, 1926; Mr. **James Purvis**, whose work in Sudbury is so highly valued, who died on the 23rd May, 1927; Mr. **William E. Bigwood**, to whose generosity we owe the building and support of one of the most beautiful of all our churches, that at Byng Inlet, who died on the 16th August 1927; and Mr. **Francis Henry Keefer**, K.C., so well known to all the members of Synod, of which he was a most valued member, and to whom St. John's, Port Arthur, is especially indebted, who was called to his rest on the 4th of December last. All these clergy and laity, with many others whose names I have not time to record, we remember as we say, "We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that, with them, we may be partakers of Thy heavenly kingdom." May our Heavenly Father grant them rest and peace in Paradise, and a joyful resurrection at the last day.

Since I have been Bishop of Algoma I have made eleven deacons, namely,—Albert Ernest Carding, Alfred Greaves, John Selwyn Rhodes, Arthur Preston Scott, B.A., L.S.T., and Aubert Werden Reynolds Stump, at Advent 1927; Major John Armour, B.A., M.C.; Thomas Winston Daniel and Charles Macdonald Serson at Trinity 1928; Lee Irving Greene at Advent 1928; and Frederick Elmer Jewell this week; while Samuel Gordon Coulter Graham, B.A., was ordained by the Bishop of Toronto for me at Trinity 1927.

I have advanced twelve to the Sacred Priesthood, namely: James Hubert Evans, Edward James Govier Tucker, L.Th., and Richard Cartwright Warder, at Advent 1927; Frederick Shaw and Samuel Gordon Coulter Graham, B.A., at Trinity 1928; Albert Ernest Carding, Alfred Greaves and Aubert Werden Reynolds Stump at Advent 1928; and John Selwyn Rhodes, Arthur Preston Scott, B.A., L.S.T., Thomas Winston Daniel and Charles Macdonald Serson this week.

In addition to these the following clergy have been received from other Dioceses: Charles Bertram Harris from the Diocese of Western New York; Alfred Joseph Bull, B.A., from the Diocese of Kootenay; James Hutton from the Diocese of Ontario; Thomas Lloyd, L.S.T., from the Diocese of Quebec; Roland Ford Palmer, B.A., L.Th., S.S.J.E., from the Diocese of Massachusetts; Charles Glover, B.A., L.S.T., from the Diocese of Montreal; William Charles Turney, B.A., L.Th., S.S.J.E., from the Diocese of Quebec; Harold Fliteroft Hutton from the Diocese of Rupert's Land; Alfred Leslie Rose, M.A., S.S.J.E., from the Diocese of Toronto; and Ernest G. Dymond, L.Th., from the Diocese of Salina. We welcome them heartily to Algoma, and pray that God's blessing may rest upon their work amongst us.

I have transferred the following clergy to other Dioceses: H. G. L. Watts (Deacon) to the Diocese of Qu'Appelle; H. H. Heard to the Diocese of Chicago; Gilbert Oliver, L.Th., to the Diocese of Montreal; Canon A. W. Hazlehurst to the Diocese of Calgary; Robert Booth, L.Th.,



to the Diocese of Ontario; W. C. Dunn to the Diocese of Quebec; Keppel W. Hill to the Diocese of Oklahoma, and Frederick G. Sherring to the Diocese of Toronto. We are very sorry to lose them from our midst, and we wish them all happiness and blessing in their new spheres of labour. Of them Canon Hazlehurst, who laboured for no less than thirty-three years at Baysville, has gone towards the West with a view to early retirement. Several of the others found it almost impossible to live upon our small stipends. The Rev. C. Lord and the Rev. P. B. de Lom who had been lent to us by Toronto, have now returned to their old Diocese with a view to retirement on pension. We are indeed grateful to them for their faithful and devoted years of labour amongst us, and to the Bishop of Toronto for so kindly allowing them to assist us.

We have now only four stipendiary lay readers in the Diocese, as the other eight are all ordained or at college. I am glad to bear witness to the faithful work of Mr. A. P. Tyrwhitt at North Cobalt, Major Edwin Wrightson at Maganatawan and Emsdale, and to Mr. L. F. Hardyman, our very faithful teacher at the Indian school at Whitefish Falls; and to welcome to the Diocese Mr. E. H. Rudge from the Diocese of Toronto, who is doing a splendid work at Elk Lake. I am also very glad to hear such encouraging reports concerning the work of Mr. Lewis Sampson, who during the year that he is absent from Trinity College is taking charge of the Mission of Silverwater.

The total number of Confirmations steadily rises, and this is, I think, one of the surest signs of the spiritual progress of the Diocese. One cannot judge of such progress by statistics regarding financial contributions, because there are sometimes reasons why people cannot give as much money as they would like; but if the numbers of those confirmed increased it is a sure sign that good spiritual work is being done in the parishes. Since last Synod there have been 1816 confirmations. The rise in the number of confirmations may be seen as follows:

1924	.....	574
1925	.....	635
1926	.....	343
1927	.....	653
1928	.....	657

I would most earnestly impress upon the clergy the urgent duty of seeing that our young people are very carefully instructed about Holy Communion, and that every effort should be made to induce them to come regularly and devoutly to the Blessed Sacrament. It is a certain sign that the teaching of the parish priest has been solid and sound when the new confirmees continue to come faithfully to their Communions. The formation of Communicants' Guilds is a very great help to this end, and I strongly urge that such Guilds should be started wherever it is possible to do so.

I have had the great pleasure of consecrating no less than eight churches, namely: Emmanuel Church, Richards' Landing; St. Paul's Church, Haileybury; St. James' Church, Heaslip; St. James' Church, Goulais Bay; St. George's Church, Port Sandfield; St. James' Church, Port Carling; the Church of Our Lady, Southwood; and St. James' Church, Oliver. I am very anxious that all churches should be properly consecrated as soon as they are free from debt. The service teaches our people a great deal, and in every case the parishioners have told me how deeply they have been impressed by the striking ritual laid down by our Church. Members of other religious bodies who have been present have frequently told me how impressive and uplifting they have found the service.

Four burial grounds have also been consecrated, namely, at Mortimer's Point, Gregory, Whitefish Falls and Garson Mine. At Gregory we had

the pleasure of the presence of the Bishop of Montreal and a large number of clergy and laity from Toronto and other cities who were staying in the neighbourhood for the summer.

It has been a great pleasure to me to confer the honour of a Canonry of our Pro-Cathedral Church upon the Rev. J. C. Popey, who has given such faithful and devoted service to the Church in the Diocese since 1910, and has been Rural Dean for no less than fifteen years; and upon the Rev. F. W. Colloton, whose efficient and unceasing labours have done more for the work of the Church than I can express. Both of these appointments have given me much pleasure, and have been most warmly acclaimed throughout the Diocese as a small mark of appreciation of the splendid work of these two faithful priests.

I now propose to offer the Canonry vacant through the death of Canon Boydell to one of our priests who has laboured faithfully and without ostentation in the Diocese for nearly thirty years, the Rev. William Henry Hunter, Missionary at Korah and Goulais Bay. The beautiful little church at Goulais Bay, which I had the pleasure of consecrating last summer, is not only the result of his inspiration, but very largely the product of the toil of his own hands. It gives me great pleasure to welcome him amongst our Canons, and I am sure you will agree with me that this is a well-deserved honour.

In order to restore the number of Canons resident in the Diocese to the original number of eight, I have also offered the honour of a Canonry to the Rev. Christopher Carter Simpson, L.Th., as a mark of my appreciation of his wonderful enthusiasm for the work of our Master, and his untiring missionary zeal. Mr. Simpson has worked in the Diocese since June 1903, when he became a catechist on St. Joseph's Island. He has always laboured in small and difficult missions with a great deal of travelling, and I know that the Synod will rejoice with me that I am able to show our appreciation of his work in this way.

In the summer of 1927 I paid a visit, at the request of the Executive Committee of the Diocese, to the Algoma Association in England, and came into personal touch with our kind friends in the Old Country, to whom we owe more than we can say. I need not tell you, for you know far better than I do, the overwhelming debt of gratitude which we owe to our indefatigable General Secretary, Miss Eda Green, who has worked so faithfully for the Diocese for so many years. To the Rev. Frank Hall, the Organizing Secretary, and the members of the Committee, we are also deeply indebted. We are grateful too to Lieut.-Col. Trevor Molony, D.S.O., who has undertaken the important post of Honorary Treasurer. To the Archbishop's Commissary, the Rev. L. C. Streatfield, who still continues to take a very active part in the work of the Association, we must express our sincere thanks. I am personally much indebted to my own Commissaries, the Rev. Chancellor Dimont, D.D., Principal of my old Theological College at Salisbury, and the Rev. Canon A. S. B. Freer, M.A., Rector of Gussage All Saints' in the same Diocese. They are both very busy men, with multitudinous calls upon their time, yet they are always ready to give attention to our needs.

We owe a very great deal to the wonderful old Society for the Propagation of the Gospel, which still continues to help us with an annual grant, although her policy is now to reduce gradually the help which she gives to Canada as the calls increase from less developed countries. The Venerable Society for Promoting Christian Knowledge, the oldest of our missionary societies, also helps us, especially by grants towards the training of candidates for Holy Orders, restricting them to the cases of men born in the country. We are fortunate this year in obtaining also a very valuable grant for a student at Bishop's College from the Lay Readers' Studentship Association.

We are sometimes told that it is disgraceful that a wealthy country like Canada should have to go cap in hand to the Motherland for assistance. I can only say that we are not yet in a position in this Diocese to do without this help. We need it very urgently. We cannot carry on our work without it. I have given you earlier in this charge some strong reasons why this is so. We look forward, it is true, to the day of complete independence; but I can only repeat what my predecessor has frequently said, that that day is still far distant, and I earnestly beg our good friends in England not to relax their efforts on our behalf for a long time or we shall be in parlous state indeed. During the past triennium we have received from the Algoma Association £5131, from the S.P.G. £3007, and from the S.P.C.K. £4600, a total of £8598, (say near \$42,000.00).

We are deeply grateful to the Parish of St. Mary, Stafford, for the gift of the mission boat, the "St. Mary's, Stafford." They not only presented this boat to us, but from time to time they send us sums for its support. The boat does not work upon Lake Nipigon, where the work has for some years been declining in importance, but has been removed to the Lake of Bays, where a boat is indispensable to the missionary in charge if he is to minister during the summer to the scattered stations that are under his care. In spite of considerable difficulties with the engine the boat is now doing excellent work. I desire to express to the Rev. Lionel Lambert and his people our sincere thanks for their generosity.

Before long we shall welcome a visit of the Commissioners of the Anglican National Commission. These are, the Bishop of Niagara, Canon Gould, (General Secretary of the M.S.C.C.) and Mr. Chancellor Gisborne. They have been commissioned by the General Synod to make a searching survey of the state of progress of the Church throughout the whole Dominion, and to suggest ways by which it can be helped. They have no doubt been brought face to face with countless very difficult problems during their visit to the Western Dioceses, and we shall have a considerable quota to add to these when they arrive in our midst. It is all to the good that the rest of Canada should realize the difficulties which arise in a poor missionary diocese like this, situated though it is in the richest of the Provinces.

I come now to the perennial subject of apportionments and assessments. These seem to me to take an unduly large place in many of our Synods. We must have money, it is true, if the work of our Lord is to be carried on as it should be, and if we are to go forward and develop and expand our labours for the extension of His kingdom. But we must not get into the way of thinking that the Church is, above all else, an agency for collecting money, or that the collection is the most important part of the service in church. Every parish and mission is annually assessed by the Executive Committee for its contribution towards the stipend of its minister, ordained or lay as the case may be, towards the Diocesan Expense Fund and for the support of the work of our three great Boards,—the Missionary Society of the Church of England in Canada, the General Board of Religious Education, and the Council for Social Service. There are frequent complaints from the parishes and missions that the assessments are too high. I can only assure you that the same complaints are made as between the different dioceses, and also that the Executive Committee does its level best to be fair and reasonable to all of you. The money is urgently needed, some in order to pay our own expenses as a diocese, and the rest to help forward the projects of the whole Canadian Church. The present Executive Committee considers that we are undoubtedly expected to pay too much to the general work of the Canadian Church, and in our last list of assessments we have asked for a little less for these objects and a little more for diocesan purposes. I believe that you will agree with us in this.

We have recently, after the most careful consideration, opened a diocesan office, for which purpose I have handed over three rooms in Bishophurst

formerly used for kitchen purposes. It is impossible to carry on the work of a large diocese effectively without an office with some at least of the usual furniture of a business man's office, and a stenographer. I am sure that all members of Synod who have experience in conducting the work of any ordinary firm of whatever kind, will approve of this. But it means that the Diocesan Expense Fund assessment has grown very considerably. We have not the elaborate and well furnished office of nearly all the old dioceses, it is true; yet I think that the present provision is adequate to our needs, and should continue to be so for many years. I would invite those of you who have not been in the Diocesan Office to pay it a visit, and if they think it too elaborate to take a look at the Synod Office at Montreal, Quebec, Toronto or Hamilton.

Archdeacon Burt has recently done a splendid piece of work for the Diocese, and has added to the deep debt of gratitude which we owe him for his life of devoted service to Algoma, by acting as Travelling Archdeacon for a year, going around the Diocese and trying to induce the parishes and missions to increase their contributions to our funds, especially towards clerical stipends. His success is not to be judged simply by the amount of money that he has sent in, but rather by the very clear and cogent information that he has given to the people, and by the increased annual contributions which we hope to reap from his work. After all, the real way to raise money for the Church's work is not by cajoling people and wheeling sums of money out of them, but by raising the tone of Church life and thought, by more definite instruction on the teaching of our Church, by greater enthusiasm for the Church as the Body of Christ and as our spiritual Mother, and by clearer ideas of what the Catholic Church stands for and its mission to the world, especially for our own country. If our people know why they are members of the Church, and are filled with fire to carry on the Master's work in the world, they will more freely give of their best to Him, their own lives or those of their sons to the Sacred Ministry, their own personal service in the "priesthood of the laity," and their money to enable others to carry on the tasks which are the common privilege of all who love the Lord Jesus and are inspired by His Holy Spirit.

In this connection it will be of interest to give a brief summary of our financial position. The total contributions for last year were,—

For Parochial Purposes .....	\$ 117,492 03
For Diocesan Purposes .....	7,363 93
For Extra-Diocesan Purposes .....	3,424 73

Our invested funds stand as follows:

Bishop Sullivan Memorial Sustentation Fund .....	\$ 163,053 50
Bishophurst Endowment Fund .....	7,064 39
Episcopal Endowment Fund .....	66,575 85
Superannuation Fund .....	38,845 68
Widows' and Orphans' Fund .....	33,411 39

Total of .....	\$ 308,950 81
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May I refer briefly to two points which were stressed by Archbishop Thorneloe in his last charge. You will note that the episcopal income does not come anywhere near the minimum of \$4500.00 laid down by the General Synod. They insist upon this minimum being raised before they will sanction the formation of any new diocese, and as a matter of fact the Diocese of Caledonia was not allowed to elect a Bishop until this minimum was raised. But nothing is done in this respect in the case of a diocese like our own. Archbishop Thorneloe also pointed out that the Bishophurst endowment fund needs to be increased because Bishophurst is a large and old-fashioned house and needs a good deal of repair. We know and appreciate the

self-sacrificing spirit which induced my revered predecessor to refuse to allow money to be spent on the house whenever it could be avoided. But I venture to think that the best policy in the long run is to keep this house, which belongs to the Diocese, in repair, by doing a little each year, as otherwise the property deteriorates and sooner or later a large outlay of money becomes necessary.

The Bishop Sullivan Memorial Sustentation Fund, the income of which goes to pay our missionary stipends, needs a large increase, and I am hoping that some day in the near future, when times are favourable, we shall arrange a campaign for this purpose. But as I have dealt with this matter earlier in my charge, I need not say more about it now, except to lay stress upon its urgency.

With regard to general statistics, unreliable as they are, I may say that our Church population is estimated at 18,100 and our communicants at 8,805. Our Sunday School scholars number 4,803. The baptisms for 1928 are given as 783.

Splendid work continues to be done by our Chaplain at the Gravenhurst Sanitaria. The Rev. J. B. Lindsell has a difficult task, for he is continually ministering both in public services and private visits, to those whose sad state calls for his deepest sympathy. I am certain that this is most exhausting work, and I am very glad that this year we were able to raise his stipend to \$1800.00 by the kind help of other Dioceses. We are most grateful to those dioceses who have so kindly assisted us in this matter. They have done so because they feel that as the majority of the patients do not come from Algoma it is unfair that we should have to shoulder the whole burden. The contributions from other dioceses during the past year have been as follows:

Diocese of Toronto (two years) .....	\$1100 00
Diocese of Ottawa .....	250 00
Diocese of Niagara (through the W.A.).....	200 00
Diocese of Ontario .....	200 00

At the last Synod the Archbishop referred to the subject of the Sunday School by Post, and desired to see it extended to the more scattered parts of this Diocese. Nothing has been done in the matter, however, and I very much hope that we may be able to find some layman or lady who will undertake this work, and fall in with the scheme carried out in Western Dioceses. Perhaps the matter may be brought up in the report of the G.B.R.E. this week. I feel that it is a scheme of great value and importance, and I should like to see something done by us.

One or two of the clergy have recently done a good deal to increase the circulation of the "Algoma Missionary News." I am very thankful for their efforts, for the "A.M.N." deserves to be much more widely read. It is one of the most interesting of all the magazines of the different dioceses, as you will see if you read some of the others and notice how we seem to avoid their dullness. I should like to see it used as an inset for parish or deanery magazines. It is, in a diocese like this, the most convenient method of communication between the Bishop, the clergy and parishioners. Canon Colloton, to whom we owe a great deal of gratitude as editor is always glad to receive items of news, if they are interesting. There is no reason why church news should be written in so ponderous a style as some seem to think.

We have recently had two cases in the diocese of priests who neglected to join our Clergy Widows' and Orphans' Fund, with the result that on their death their widows were left in a very difficult position. By our rules we were unable to assist them, though we would much have liked to do so, and consequently they could obtain no help from the General Synod Pension Fund. It ought to be more generally realized that when we have made a grant, according to our rules, to the widows and orphans of deceased priests,

the General Synod Committee more than doubles the amount. Thus some of our clergy widows are at present in receipt of \$100.00 or \$125.00 a year from us, which the General Synod Committee increases to \$400.00 a year or more. As I found that no less than 38 of our clergy had not joined the scheme, I sent round a letter to them recently, with the result that 20 more have joined the fund, though there are still 18 who have not done so. Some of these are over the age limit, but there are still 8 who might be expected to join. Some of these are unmarried, it is true, and some of them do not seem at all likely to marry.

Now that I have come to the concluding section of my charge, I find it the most difficult of all. I cannot end without expressing my deep appreciation of the devoted service of all who are so nobly labouring in the service of our Divine Master in this Diocese, and yet it is a task which would take me hours if I were to say all that I feel. I will therefore be very brief, asking you to realize that it is impossible adequately to express my gratitude to you all for the loyalty and affection which I have received in all parts of the Diocese as the chief Minister of the Gospel and your Father in God. I do not think that there is any diocese in the world that possesses a more loyal, devoted and hardworking body of clergy, who labour on, year after year, amidst difficulties, trials, privations, and often opposition from narrow-minded opponents. My warmest thanks are due to Archdeacon Balfour, Archdeacon Burt, and the Rural Deans for their earnest and loyal support, and the advice which they are always so ready to give; to our Chancellor, Dr. A. C. Boyce, and our Registrar, Mr. Andrew Elliot, for their unflinching counsel and support; to Canon Piercy whose unrivalled knowledge of the Diocese and its past history and procedure is always at my disposal; to the Executive Committee for the time that they spare for our monthly meetings; to the Churchwardens of the parishes to whom I am much indebted for their devotion to their labours, and their sincere desire to do their utmost to advance the cause of the Church; to those who have so kindly entertained me on my visitations to the parishes and who have so generously placed their cars at my disposal, sometimes for long periods; and to Canon Colloton, whose devotion to duty is only equalled by his wide and accurate knowledge of conditions in all parts of the Diocese, his precise and orderly methods of business, and his deep affection for our Blessed Lord and His Holy Church.

I need not tell you how deeply we are indebted to the Woman's Auxiliary, of which there is a branch in nearly every parish in the Diocese. In addition to what they do for the M.S.C.C. general funds, the W.A. in this Diocese has paid the stipends of two catechists, has contributed to the Episcopal Endowment Fund and the Bishop's Discretionary Fund, and to many special appeals in connection with the building and furnishing of churches, and has also supplied altar vessels and altar books to many of our missions. To the Diocesan President, Mrs. Elliot, the Treasurer, Mrs. Cole Bowen, the Executive, and all the members of parochial branches I should like to express my heartfelt thanks for the splendid work they are doing for the extension of Christ's Kingdom.

I pray that the Holy Spirit, who presided in the council of the Blessed Apostles, may be with us, to save us, as far as may be, from error, ignorance, pride and prejudice; and to direct, govern and sanctify us in our deliberations, that so the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of the Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended.

Moved by Ven. Archdeacon Balfour, seconded by Rev. Canon Colloton,

That a special committee be appointed by the Bishop to report upon His Lordship's charge, and that the said committee shall sit while the house is not in session.—Carried.

The Bishop appointed the following committee: Ven. Archdeacon Balfour, Rev. Canon Popey, Mr. F. W. Major and Dr. E. H. Niebel.

#### Greetings to Archbishop Thorneloe

Moved by Ven. Archdeacon Burt, seconded by Mr. F. W. Major,

That this Synod, at its first meeting since the resignation of His Grace Archbishop Thorneloe, has received with deep appreciation his message; and its members desire to send their loyal and affectionate greetings to him, and to assure him that he is continually in their remembrance; and they pray that Almighty God will be pleased to continue to extend His Fatherly blessings upon him, and to grant him the comfort and consolation of the Holy Spirit in his retirement.—Carried.

The Synod decided that this message should be conveyed to the Archbishop by Rev. Canon Piercy and Mr. E. W. Shell.

#### The King's Recovery

Moved by Ven. Archdeacon Balfour, seconded by Mr. C. F. Rothera,

That this Synod of the Diocese of Algoma now assembled desires to express on behalf of the Church in the Diocese its profound thankfulness at the recovery of His Majesty the King from his so serious illness, and its glad anticipation of joining shortly with the whole Empire in expressing such gratitude publicly to Almighty God. And this Synod, with His Majesty's birthday so near, desires to wish him many years yet of health and happiness, reigning in the midst of a devoted, loyal and loving people.

This resolution was carried by the members of Synod rising and singing the National Anthem. A message containing the resolution was sent to His Majesty by cable.

Moved by Ven. Archdeacon Balfour, seconded by Rev. T. V. L'Estrange,

That when this house adjourns at 5.30 for Evensong, it stands adjourned until 8 p.m., and continues in session until 10 p.m.—Carried.

#### Greetings and Thanks

Moved by Rev. Canon Colloton, seconded by Rev. Canon Piercy,

That the Synod of the Diocese of Algoma, now assembled at Sault Ste. Marie, sends greetings to the Synods of its Mother Diocese of Toronto and of the Diocese of Ontario, also in session;

and prays that God's blessing may rest richly upon their deliberations and decisions.—Carried.

Moved by Rev. A. P. Banks, seconded by Dr. E. H. Niébel,

That this Synod expresses its sincere thanks and appreciation to the Bishop of Ottawa for his very helpful addresses at the Quiet Morning, and to the organist and choir of the Pro-Cathedral for their help in rendering the beautiful service at 8 o'clock this morning.—Carried.

Moved by Mr. F. W. Major, seconded by Rev. C. C. Simpson,

That a short message of greeting be cabled to the Algoma Association in England.—Carried.

The following message was sent: "The Synod of the Diocese of Algoma now assembled appreciates the splendid work of your Association, and prays God's blessing upon your future endeavours."

#### **Memorials**

The Clerical Secretary read the first and last of the Memorials printed in the convening circular, all others being withdrawn:

#### **From the Rural Deanery of Thunder Bay:**

"That this Rural Deanery of Thunder Bay, believing that the Mission work of this Diocese suffers greatly from the small stipends paid to the Mission clergy and catechists, recommends that if increased stipends are not possible immediately, then more adequate travelling expenses and facilities should be provided for all Missionary Priests, Deacons and Catechists, in order to promote the efficiency of their work. And that a copy of this resolution should be sent to the Bishop of the Diocese and the Executive Committee."

#### **From the Rural Deanery of Nipissing:**

"That the Northern part of the Deanery of Nipissing be separated and be known as the Temiskaming Deanery. That the Southern boundary of this new Deanery be Temagami.

"That there be added to the Nipissing District, the territory West of Sudbury, up to and including Webbwood."

Moved by Rev. A. P. Banks, seconded by Rev. Canon Hincks,

That the Memorial from the Rural Deanery of Thunder Bay be referred to the Executive Committee.—Carried.

Moved by Rev. E. G. Dymond, seconded by Rev. W. A. Hankinson,

That a committee consisting of the Rural Deans be appointed to consider the re-arrangement of the boundaries of the Rural Deaneries, said committee to report to the Bishop.—Carried.



### **Presentation of Reports**

The Clerical Secretary presented and read the Report of the Executive Committee. (See Appendix).

The Rev. Canon Colloton presented the Report of the Treasurer of Synod.

The Rev. Canon Colloton presented the Report of the Royal Trust Company relating to invested funds.

The Rev. Canon Popey presented and read the Report of the Sunday School Committee.

The Rev. H. A. Sims presented the Report of the Council for Social Service, also the Report of the Diocesan Representatives on the said Council.

The Rev. Canon Popey presented the Report of the General Board of Religious Education.

The Rev. Canon Hincks presented and read the Report of the Corporation of Trinity College, Toronto.

The meeting then adjourned.

### **Evening Session**

The Synod re-assembled at 8 p.m.

### **Group Insurance**

Moved by Rev. E. G. Dymond, seconded by Ven. Archdeacon Burt,

That the rules of order of the Synod be suspended to allow Mr. F. E. Lucas, representing the Confederation Life Association, to explain the principle of group life insurance for the clergy.—Carried.

Mr. Lucas then addressed the Synod, and answered questions asked by members.

Moved by Rev. L. I. Greene, seconded by Rev. John Tate,

That this Synod accepts the group insurance scheme, and leaves it in the hands of the Executive Committee to complete, if possible, the details of the arrangement and place the insurance.

The motion was carried by a vote, as follows: Yeas, 44; Nays, 6.

### **Amendments to Constitution**

The Synod proceeded to consider the notices of motion introduced in the Report of the Executive Committee with regard to the proposed amendments to the Constitution. Each amendment

was moved by Rev. Canon Piercy, and seconded by Rev. Canon Colloton.

*Article 1*, line 3. After "Chancellor" insert "the Registrar and the Treasurer."—Carried unanimously.

*Article 4*, lines 3-6. Delete the sentence "Should the number . . . . . three lay delegates," and substitute the following: "Should the number of canonical voters exceed fifty, then for each additional fifty over and above the first fifty, such separate cure shall be entitled to an additional delegate with substitute."

Moved in amendment by Mr. F. W. Major, seconded by Col. W. J. A. Lalor,

That that part of the proposed amendment to Article 4 after the word "following" be struck out, and the following substituted therefor: "Should the number of canonical voters exceed one hundred it shall be entitled to two lay delegates, and should the number of canonical voters exceed two hundred it shall be entitled to three lay delegates.

The mover and seconder of the motion accepted the amendment. The vote on the amendment proposed by Mr. Major was as follows: For the amendment, 52; against, 10. Mr. Major's amendment was therefore carried by a two-thirds majority.

*Article 4*, line 8. Delete the word "male."—Carried unanimously.

*Article 10*, line 2. After the words "subjoined form," add: "which shall be made in duplicate, one copy being sent forthwith to the Clerical Secretary of Synod, and the other given to the delegate elected."—Carried unanimously.

Lines 3 and 4. Delete the words: "No.....Made in duplicate."—Carried unanimously.

*Article 15*. Line 3. Delete the word "two" and substitute: "an auditor or."—Carried unanimously.

Line 7. For "Bishop" read "Synod."—Carried unanimously.

The last sentence to read "If any auditor shall fail to act, the Executive Committee may appoint another for that occasion."—Carried unanimously.

*Article 16*, line 3. Delete the words "Ten of."—Carried unanimously.

Line 10. For "Archdeacon" read "Archdeacons."—Carried unanimously.

The Bishop said the Grace, and the Synod adjourned at 10.30 p.m.

**SECOND DAY—WEDNESDAY, MAY 29th, 1929**

The business sessions of the Synod resumed at 10 a.m., and the Bishop of the Diocese took the chair and said prayers.

**Legality of Synod**

In view of a statement signed by seven lay delegates and read by Mr. A. Elliot before the Synod was constituted, calling in question the legality of the Synod under Article 11 of the Constitution, the Bishop read the following telegram from the Chancellor, addressed to him from Toronto:

"May 28, 1929, 3.42 p.m.

"The Bishop of Algoma.

"Have not Canons here. Think provision directory, not mandatory. "If quorum of duly accredited delegates present think objection waived." "Would take vote, if objection pressed, confirming and validating call of "Synod. Am wiring Elliot and would carry on.

"A. C. BOYCE."

Moved by Ven. Archdeacon Burt, seconded by Mr. A. V. Bliss,

That this Synod of the Diocese of Algoma, assembled at Sault Ste. Marie, under the presidency of His Lordship the Bishop of Algoma, desires, in the face of an objection which has been raised as to the legality of its having been summoned at the end of the month of May, to confirm and validate (if it be necessary) the summons of the Synod to meet at Sault Ste. Marie at that date.

The motion was carried, the vote being: Yeas, 65; Nays, 8.

**Reports**

Moved by Rev. Canon Colloton, seconded by Mr. E. W. Shell,

That the Report of the Treasurer of Synod for 1926, 1927 and 1928 be adopted.—Carried.

Rev. Canon Colloton presented Reports of the Insurance Officer and of the "Algoma Missionary News."

**Amendments to Canons**

Continuing the consideration of the Report of the Executive Committee, the following amendments to Canons were moved by Rev. Canon Piercy and seconded by Rev. Canon Colloton, with the results below indicated:

*Canon 1*, lines 7 and 8. Delete "the Rural Dean or, where there is none, to the Bishop," and substitute "the Synod Office."—Carried unanimously.

*Canon 3*, line 8. For "Province" read "Diocese."—Carried unanimously.

*Canon 5*, lines 7, 8, 9. Delete.—Carried unanimously.

Paragraph 4, line 4. Delete the words "in default," and instead of "he forwards" read "they forward."—Carried unanimously.

Line 23. Delete "Professional."—Carried unanimously.

*Canon 6*, lines 1-2. Delete: "and the annual grant of the Colonial and Continental Church Society."—Carried unanimously.

Lines 10-11. For "at its meeting in January" read "at a meeting in November."—Carried unanimously.

Paragraph 3. Delete: "On the occurrence . . . clergymen."

Moved in amendment by Rev. T. V. L'Estrange, seconded by Ven. Archdeacon Balfour,

That the words only "expiration of every three years" be deleted.

The amendment was carried. The amendment being put as a substantive motion it was carried by a vote of Yeas, 47; Nays, 10; a two-thirds majority.

Paragraph 5, line 1. For "\$200.00" read "\$300 00."—Carried unanimously.

Paragraph 9. Delete "Any congregation . . . pecuniary aid."—Carried unanimously.

*Canon 8*, lines 2-3. Delete "annual diocesan collections."—Carried unanimously.

Paragraph 2. It was suggested by Mr. E. W. Shell that paragraph 2 of *Canon 8* be deleted, and the following substituted therefor, in accordance with the provisions of section 8 of the Act of Incorporation: "The Synod shall invest at interest all funds held by it in trust in securities in which trustees may invest trust funds under the provisions of the 'Trustee Investment Act' and amendments thereto, and in no other securities." This was accepted on behalf of the Executive Committee by the mover and seconder, and was unanimously adopted by the Synod.

After paragraph 3, add the following new sections:

4. Should any clergyman fail to make the annual payment above mentioned on or before the 30th day of June in each year, he may re-establish himself in good standing by paying the arrears and a penalty of \$1.00 per annum for each year or part of a year during which default continues.—Carried unanimously.

5. Notice of payments falling due shall be mailed by the Treasurer of Synod to each contributor to the fund on or before the 1st day of June in each year.—Carried unanimously.

6. Any clergyman, who is a contributor to this fund, having reached the age of seventy years, and having served for forty years in the Ministry of the Church, of which thirty years have been served in Canada, desirous of becoming superannuated, shall apply to the Executive Committee in writing through the Secretary for the benefits of the Superannuation Fund; and shall thereupon be entitled to be placed upon the list of its annuitants.—Carried unanimously.

7. Any clergyman, who is a contributor to this fund, who has served for a minimum period of ten years in the Ministry of the Church of England in Canada, who becomes physically or mentally unfit for duty, and who produces a certificate to that effect from two physicians approved by the Executive Committee, shall apply to the Executive Committee in writing through the Secretary for the benefits of the Superannuation Fund; and shall thereupon be entitled to be placed upon the list of its annuitants for the sum of \$15.00 per annum for the period of ten years or over served in the Ministry of the Church of England in Canada; nevertheless the maximum annuity payable from the Superannuation Fund shall be \$300.00 per annum. Annuitants shall be relieved from any further contributions to the fund.—Carried unanimously.

8. In case the portion of the income of the Superannuation Fund available for distribution should at any time become insufficient to pay in full the annuities chargeable thereon, a proportionate reduction per cent. shall be made in all the annuities.—Carried unanimously.

9. Annuities shall be payable quarterly in advance on the first days of January, April, July and October.—Carried unanimously.

10. All necessary costs of administration and expenses lawfully chargeable upon the Superannuation Fund shall be a first charge upon the gross income from the invested funds thereof.

Paragraph 10 was withdrawn by consent of the Synod, and the numbering of paragraphs 11, 12 and 13 was accordingly changed to 10, 11 and 12.

11. It shall be the duty of the Executive Committee annually in the month of January to issue a detailed report of:

- (1) The state of the Superannuation Fund, specifying the amount of income;
- (2) The number and names of annuitants upon the Fund, and the amounts which they severally receive; and
- (3) The names of the clergy of the Diocese who are contributors to the fund.—Carried unanimously.

12. Any clergyman who is qualified to rank upon this fund, and who shall satisfy the Executive Committee that he is temporarily

unfit for active duty, may be placed as a beneficiary on the fund for a period not to exceed twelve months, at the same rate at which he would at the time of such temporary unfitness be entitled to be superannuated under the terms of this canon, provided the revenue of the fund is sufficient to meet the payments provided under sections 6 and 7.—Carried unanimously.

13. The Executive Committee may from time to time require from any annuitant not seventy years of age medical evidence of his continued incapacity.—Carried unanimously.

The proposed Canon was then put to the Synod as a whole, and was adopted unanimously.

*Canon 9*, paragraph 1, line 5. After "parochial" insert "or diocesan."—Carried unanimously.

Paragraph 1, line 6. Delete "by the Bishop thereof."—Carried unanimously.

At the end of paragraph 1 read the following: "All moneys in this fund shall be duly invested to bear interest at current rates on safe and legitimate securities."

As in the case of Canon 8, this proposed amendment was withdrawn, and Mr. Shell's suggestion of the words following (see section 8 of the Act of Incorporation) was accepted: "The Synod shall invest at interest all funds held by it in trust in securities in which trustees may invest trust funds under the provisions of the 'Trustee Investment Act' and amendments thereto, and in no other securities." This was unanimously adopted by the Synod.

Paragraph 2. Delete, and substitute the following: "Every clergyman, holding the Bishop's licence and duly and canonically exercising his ministry in the Diocese, and not already a contributor to this fund, shall at once, or upon taking up work in the Diocese, make application to the Bishop in writing, stating his age, for admission to the advantages of the Widows' and Orphans' Fund of the Diocese."—Carried unanimously.

Paragraph 5, line 2. For "Bishop" read "Executive Committee."—Carried unanimously.

Paragraph 5, lines 4-6. Delete "All moneys . . . capital."—Carried unanimously.

Paragraph 7, line 3. Delete "advise the Bishop to."—Carried unanimously.

Paragraph 10. Delete lines 1-4, and substitute the following:

"10. Every claimant under this fund shall at the end of each calendar year make a declaration or declarations as may be applicable to the circumstances of the case, duly attested by the clergyman of the parish in which the claimant resides or by a magistrate, in

the form or forms following, and shall forward the same to the Treasurer of Synod."—Carried unanimously.

Paragraph 12. Delete.—Carried unanimously.

Renumber paragraphs 13, 14 and 15 as 12, 13 and 14.—Carried unanimously.

Delete paragraph 12 (formerly 13) and substitute the following:

"If any clergyman who has ceased from active service, or any clergyman who has reached the age of sixty years, shall marry, and die leaving a widow or children by such marriage, such widow or children shall not derive any benefit from the Widows' and Orphans' Fund. Nevertheless, this provision shall not affect the claim of the widow or orphans of any clergyman who may have a standing upon the fund on the 28th day of May, 1929."

To this proposal it was moved in amendment by Rev. W. C. Turney, S.S.J.E., seconded by Rev. Canon Hincks, that the words "after the 28th day of May, 1929" shall be inserted after the words "shall marry;" and that the words "Nevertheless . . . 1929" shall be deleted. This amendment was carried unanimously.

Paragraph 14 (formerly 15,) line 2. Delete the words "the Bishop with the advice of."—Carried unanimously.

*Canon 10.* This Canon shall be deleted and the following substituted therefor:

*Canon 10*—The Algoma Divinity Students' Trust Fund.

This fund shall be known as the "Algoma Divinity Students' Trust Fund," and shall be managed by the Executive Committee of the Synod.

The said fund shall consist of the existing Algoma Divinity Students' Fund, and such offerings, subscriptions, donations and legacies as may be given for the purposes of the fund.

All moneys in this fund shall be duly invested to bear interest at current rates on safe and legitimate securities.

The Executive Committee may, in its discretion, make a grant from the income of said fund to any student in divinity, who has been accepted by the Bishop as a candidate for Holy Orders, on the following conditions:

- (a) That the applicant shall declare in writing that he is actually in need of assistance to pay his college fees;
- (b) That he shall produce a certificate from a medical practitioner approved of by the Executive Committee, declaring that he is in good health and free from organic disease; **and**
- (c) That he shall sign an agreement stating (1) that he will serve in the Diocese as a lay reader during the long vaca-

tion in each year, if required by the Bishop; and (2) that he will serve as a clergyman in the Diocese, if required by the Bishop, for a period of at least three years.

The proposed Canon was unanimously adopted clause by clause, with the exception that paragraph 3 was changed (in accordance with section 8 of the Act of Incorporation) to read as follows: "The Synod shall invest at interest all funds held by it in trust in securities in which trustees may invest trust funds under the provisions of the 'Trustee Investment Act' and amendments thereto, and in no other securities." The Canon was then adopted unanimously as a whole.

Moved by Rev. L. I. Greene, seconded by Rev. W. L. Guylor,

That if time permits after the elections, the notices of motion standing in the name of Mr. W. J. Thompson referring to reports from the missionary clergy and the subject of the Retreat House at Bracebridge be discussed.—Carried.

### Elections

Moved by Rev. A. J. Bull, seconded by Rev. C. M. Serson,

That the ballot boxes for the first election of delegates be closed at 2.30 p.m.—Carried.

The Bishop appointed the following scrutineers:

General Synod: Clerical vote—Dr. E. H. Niebel and Mr. C. F. Rothera. Lay vote—Rev. H. A. Sims and Rev. H. F. Cocks.

Provincial Synod: Clerical vote—Major E. Wrightson and Mr. Oswald Davies. Lay vote—Rev. W. A. Hankinson and Rev. T. Lloyd.

The Synod then adjourned for luncheon.

### AFTERNOON SESSION

Upon re-assembling at 2.30 p.m. the Rev. Canon Hincks, on behalf of the scrutineers of credentials of lay delegates, reported Mr. J. W. Pybus as delegate from St. Simon's, North Bay, with proper credentials.

### Greetings and Thanks

Moved by Rev. Canon Hincks, seconded by Mr. J. B. Willis,

That this Synod send hearty greetings to the annual conference of the Diocesan Woman's Auxiliary, to be held during the first week in June in Gore Bay, to Mrs. Elliot the President, and to all the officers and delegates; and assures them of our sincere appreciation of their splendid work and of our prayers for the Divine guidance in their deliberations.—Carried.



Moved by Mr. L. F. Hardyman, seconded by Rev. L. Sinclair, That a hearty vote of thanks be given to Mr. J. B. Way for years of labour for the Church as Lay Secretary.—Carried.

#### Representatives on Board of Management of M.S.C.C.

Moved by Ven. Archdeacon Balfour, seconded by Ven. Archdeacon Burt,

That Rev. Canon Piercy, Rev. Canon Colloton, Mr. Chancellor Boyce and Mr. F. W. Major be re-elected as representatives of this Diocese on the Board of Management of the Missionary Society of the Church of England in Canada.—Carried.

### Elections and Appointments

#### Representatives on Corporation of Trinity College

The Bishop announced the following as representatives of the Diocese on the Corporation of Trinity College: Ven. Archdeacon Burt, Rev. Canon Hincks, Rev. A. P. Banks and Rev. Canon Colloton.

#### Rural Deans

Upon receiving nominations from the representatives of the various Rural Deaneries, the Bishop appointed the following as Rural Deans: Deanery of Algoma, Rev. S. F. Yeomans; Deanery of Muskoka, Rev. J. B. Lindsell; Deanery of Nipissing, Rev. Canon Hincks; Deanery of Parry Sound, Rev. Stephen Turner; Deanery of Thunder Bay, Rev. T. Lloyd. (See page 51).

The special order of business, namely, Elections, was then proceeded with. The following are the results of the several ballots:

#### Delegates to General Synod

*Clerical:* Rev. Canon Colloton, Ven. Archdeacon Burt, Rev. Canon Hincks, Ven. Archdeacon Balfour, Rev. Canon Piercy, Rev. R. F. Palmer, S.S.J.E.

*Substitutes:* Rev. Canon Popey, Rev. W. A. Hankinson, Rev. C. C. Simpson, Rev. H. A. Sims, Rev. A. P. Banks, Rev. W. C. Turney, S.S.J.E.

*Lay:* Mr. F. W. Major, Dr. E. H. Niebel, Mr. E. W. Shell, Mr. Andrew Elliot, Mr. W. J. Thompson, Mr. J. B. Way.

*Substitutes:* Mr. H. R. Brooks, Mr. A. M. Church, Mr. C. H. E. Rounthwaite, Mr. L. Chapman, Mr. T. J. Foster, Mr. E. J. Vincent.

### Delegates to Provincial Synod

*Clerical:* Ven. Archdeacon Burt, Rev. Canon Colloton, Ven. Archdeacon Balfour, Rev. Canon Hincks, Rev. Canon Popey, Rev. Canon Piercy, Rev. W. A. Hankinson, Rev. T. V. L'Estrange.

*Substitutes:* Rev. C. C. Simpson, Rev. H. A. Sims, Rev. R. Haines, Rev. A. P. Banks, Rev. R. F. Palmer, S.S.J.E., Rev. W. C. Turney, S.S.J.E., Rev. Cyril Goodier, Rev. T. Lloyd.

*Lay:* Mr. F. W. Major, Mr. H. J. Rogers, Dr. E. H. Niebel, Mr. J. B. Way, Mr. H. R. Brooks, Mr. T. J. Foster, Mr. C. H. E. Rounthwaite, Mr. E. W. Shell.

*Substitutes:* Mr. L. Chapman, Mr. Oswald Davies, Mr. A. M. Church, Mr. W. H. Latham, Mr. E. J. Vincent, Mr. George Atkinson, Mr. C. F. Rothera, Major E. Wrightson.

### Social Service

Moved by Rev. Canon Popey, seconded by Ven. Archdeacon Balfour,

That Rev. H. A. Sims, Rev. J. B. Lindsell, Rev. J. Norman, and Messrs. F. W. Major, A. Elliot and A. V. Bliss be members of the Diocesan Council for Social Service.—Carried.

Moved by Mr. A. V. Bliss, seconded by Rev. J. B. Lindsell,  
That Rev. H. A. Sims, Rev. J. Norman, and Messrs. F. W. Major and A. Elliot be the diocesan representatives on the Council for Social Service.—Carried.

### Religious Education

Moved by Ven. Archdeacon Balfour, seconded by Rev. A. Greaves,

That Rev. Canon Popey, Rev. W. A. Hankinson, Rev. P. F. Bull, Dr. E. H. Niebel, Mr. T. J. Foster and Mr. J. B. Willis be members of the Diocesan Board of Religious Education.—Carried.

Moved by Rev. H. A. Sims, seconded by Rev. T. Lloyd,

That Rev. Canon Popey, Rev. P. F. Bull, Mr. J. B. Willis and Dr. E. H. Niebel be the diocesan representatives on the General Board of Religious Education.—Carried.

Moved by Rev. A. P. Banks, seconded by Rev. Canon Hincks,

That this Synod desires to express its thankfulness to Almighty God for the recovery of Mr. F. W. Major from his very serious illness of last year. Carried by acclamation. Mr. Major made a brief acknowledgment.

Consideration of Notices of Motion

Pursuant to notice given it was moved by Mr. W. J. Thompson, seconded by Mr. H. Underhill,

That the following clause be added to Canon 12:

Every cleric or other person in charge of one or more missions, and receiving all or any portion of their stipend from the Algoma Mission Fund, shall be required to report to the Bishop for the information of the Executive Committee at the end of each calendar month all his activities as per the following form; which shall be supplied him, said report to be in the Synod Office not later than the 10th of the month following.

MONTHLY MISSIONARY REPORT

Month ending.....1929

Name of Missionary.....Mission.....

Amount of Annual Stipend \$..... Out Station.....

Mission Quota.....Grant from Mission Fund \$.....

Arrears in Stipend if any \$.....

Marriages, give names .....

of contracting parties .....

Baptisms, where and when .....

Funerals, who, where and .....

when .....

Names of adherents leaving .....

mission, and destination .....

Give Sunday Services, where held, and hours—

Number Present

1st Sunday of Month.....

2nd Sunday of month.....

3rd Sunday of month.....

4th Sunday of month.....

5th Sunday of month.....

Total Offertory for month \$.....

Give list of Parochial calls or other services week days :

.....

.....

.....

.....

.....

.....

Signed.....

The motion was lost, the vote being: Yeas, 10; Nays, 57.

Pursuant to notice given it was moved by Mr. W. J. Thompson, seconded by Mr. E. W. Shell,

Whereas this Synod at its session in 1923 was requested to accept a deed of certain land in the town of Bracebridge with a Retreat House thereon, and after due consideration such request was declined.

And whereas subsequent to January, 1927, such a Retreat has been established at Bracebridge in this Diocese, and is in charge of the Cowley Fathers; a celibate order of Priests.

And whereas the establishment of this celibate order, and other innovations introduced in diocesan Church worship, and elsewhere, is detrimental to Church membership therein, and tends to prevent the giving of donations, assessments, and subscriptions necessary to support and carry on the various activities of the Church of England in this diocese.

Therefore be it resolved,

That this Synod disapproves, and objects to the establishment of said Retreat, in charge of this celibate order of Priests under the patronage of this Synod, and the introduction of the innovations complained of in our Church worship.

It was moved in amendment by the Rev. C. C. Simpson, seconded by Mr. Harry J. Rogers,

That this Synod desires to welcome the Cowley Fathers into this Diocese, and to thank the Lord Bishop for licensing them to work amongst us. It prays that God's blessing may rest abundantly upon their self-denying labours.

At the request of Messrs. J. B. Way and W. H. Latham, the vote on the amendment was taken by orders, the result being:

Clergy: Yeas, 40; Nays, 0.

Laity: Yeas, 20; Nays, 12.

The amendment was carried.

The Synod adjourned at 6.30 p.m.

The Lord Bishop and Mrs. Rocksborough Smith entertained the members of Synod, with their hosts and hostesses, at an "At Home" at Bishophurst in the evening.

**THIRD DAY—THURSDAY, MAY 30th, 1929**

The business sessions of the Synod were resumed at 10 a.m. The Lord Bishop took the chair and said prayers.

The minutes of the previous day's proceedings were read and confirmed.

**Greetings from W.A.**

The Clerical Secretary read the following communication from the Diocesan Woman's Auxiliary:

Sault Ste. Marie,  
May 28th, 1929.

The Rev. Canon Piercy,  
Clerical Secretary, Algoma Synod,

Dear Canon Piercy:

Will you kindly convey to the Lord Bishop and to the members of the Algoma Synod now in session the respectful greetings of the Diocesan officers and members of the Woman's Auxiliary. Our earnest prayer is that God will direct and bless all your deliberations for the welfare of His Church and the extension of His Kingdom.

Sincerely yours,

LILLIAN E. ELLIOT,

President Algoma Diocesan Board, W.A.

Moved by Rev. E. G. Dymond, seconded by Mr. J. B. Willis, That this Synod acknowledges the letter of greeting from the Woman's Auxiliary through its President, and reciprocates the kind wishes expressed.—Carried unanimously.

**Elections and Appointments**

**Executive Committee**

In accordance with Article 16 of the Constitution, the Bishop appointed the following as members of the Executive Committee: Rev. John Tate, Rev. Richard Haines, Rev. Canon Hincks, Mr. F. W. Major, Mr. H. Reg. Brooks, and Mr. C. H. E. Rounthwaite.

The following were duly nominated by the deaneries concerned and elected by the Synod: Rev. Thomas Lloyd, Rev. W. F. Smith, Rev. W. C. Turney, S.S.J.E., Mr. A. V. Bliss, Mr. P. S. Burton, Mr. D. T. Hodgson and Dr. E. H. Niebel.

**Registrar**

Moved by Rev. L. I. Greene, seconded by Rev. F. Shaw, That Mr. C. S. McGaughey be elected Registrar.—Carried.

**Auditor**

Moved by Rev. T. V. L'Estrange, seconded by Mr. E. W. Shell,

That Mr. Edgar T. Read be the Auditor for the Synod.—  
Carried.

**Treasurer of Synod**

The Rev. Canon Piercy, Secretary of the Executive Committee, reported that at a meeting held this day, May 30th, 1929, in accordance with the provisions of Canon 4, a resolution was unanimously adopted nominating to the Synod the Rev. Canon Colloton as Treasurer.

Moved by Rev. Canon Piercy, seconded by Rev. C. C. Simpson,

That Rev. Canon Colloton be elected Treasurer of Synod.—  
Carried.

**Further Consideration of Amendments to Canons**

The following amendments were moved by Rev. Canon Piercy and seconded by Rev. Canon Colloton, on behalf of the Executive Committee:

*Canon 11*, paragraph 2, line 3. For "twelve" substitute "fifteen" and in the following line change the figures accordingly.—  
Carried unanimously.

Paragraph 3. Make the same changes in lines 3 and 4.—  
Carried unanimously.

*Canon 14*, section 1, line 4. Delete "British or Canadian" and substitute "reliable."

The mover and seconder accepted a suggestion made from the floor of the house that the words "licensed to do business in Canada" be inserted after the word "incorporated." With this addition the amendment was carried by a vote of 44 to 16, a two-thirds majority.

Section 1, line 5. Delete "the proper parties" and substitute "the Incorporated Synod of the Diocese of Algoma."—Carried unanimously.

Section 1, line 7. Delete "duly appointed officer" and substitute "Synod Office."—Carried unanimously.

*Canon 15*, Line 2. Delete "deeded" and substitute "conveyed."—  
Carried unanimously.

Lines 3 and 4. Delete the words "(for which purpose blank forms will be forwarded on application to the Bishop)."—Carried unanimously.

The mover and seconder again accepted a suggestion made from the floor of the house that instead of the word "him" in the fifth

line of Canon 15, the words "the Bishop" be substituted.—This was carried unanimously.

*Canon 19.* Delete paragraph 6.—Carried unanimously.

*Canon 21.* That Canon 21 "On Sunday Schools" as at present in force be rescinded and the following substituted therefor:

Canon 21—The Diocesan Board of Religious Education.

1. There shall be a Board of Religious Education in the Diocese under the control of the Synod to be known as the "Diocesan Board of Religious Education of the Diocese of Algoma."

2. The objects and purposes of such Board are, amongst others, as follows:

- (a) To co-operate with the General Board of Religious Education of the Church of England in Canada in promoting the Sunday School and other educational work of the Church;
- (b) To encourage the formation of Sunday School Associations in the Diocese; and
- (c) To submit a report of its proceedings to the Synod of the diocese.

3. This Board shall consist of the Bishop, who shall be ex-officio Chairman, and three clergymen and three laymen, elected by the Diocesan Synod at each regular session, who shall nominate to the Synod four of their number to be representatives for the Diocese on the General Board of Religious Education.—Carried unanimously.

*Canon 24, line 2.* After the word "Synod" add "at each regular meeting thereof."—Carried unanimously.

Moved by Rev. H. A. Sims, seconded by Rev. J. Norman,

That the following Canon be adopted:

1. There shall be a Council for Social Service for the Diocese of Algoma elected by and under the control of the Synod.

2. The objects of this Council are:

To quicken the social conscience, develop the social consciousness and promote the social work of the Church within the Diocese.

To form a connecting link between the Diocese and the Council for Social Service of the Church of England in Canada, by making known the plans and needs of the C.S.S. throughout the Diocese and the views and social needs of the Diocese to the C.S.S.

To stimulate and co-ordinate the existing social service work of the Church within the Diocese.

To develop and oversee new work, wherever it may be deemed necessary.

To form the point of contact on social service matters between the Church of England within the Diocese and (1) other religious communions, and (2) other social service institutions and agencies, both governmental and voluntary.

3. This Council shall consist of the Bishop, who shall be President, ex-officio, and three clergymen and three laymen elected by the Diocesan Synod at each regular session.

4. This Council shall nominate to the Synod four of their number, two Clergymen and two Laymen to be representatives of the Diocese on the Council for Social Service of the Church of England in Canada.

5. This Council may invite other members of the Church of England in Canada to become members of the Council, their term of membership ceasing with that of the elected members at the time of the regular elections.

6. The Council shall appoint its own Chairman, Vice-Chairman and Secretary-Treasurer and arrange the time and place of meetings.

7. The Council shall present a Report to the Synod of the Diocese at its regular sessions. A copy of this report when adopted, shall be forwarded to the Council for Social Service of the Church of England in Canada.

8. The Council shall encourage and assist the raising of money for the purposes coming within its scope, especially for the diocesan apportionment for the Council for Social Service of the Church of England in Canada.

9. Sexagesima Sunday has been set apart by the authority of the General Synod as the day on which the subject of Social Service should be brought before the members of the Church, and an appeal made on behalf of the work of the Council for Social Service of the Church of England in Canada.

The Canon was adopted clause by clause, the word "elect" being substituted for "invite" in the first line of section 5, and the Canon was then adopted as a whole by a unanimous vote.

Noon-tide Prayers for Missions were then said.

### **Church Army**

The Bishop read correspondence relating to a proposed visit to the Diocese by the "Church Army Crusaders," and expressed his approval.

The Synod adjourned at 12.30 p.m. for luncheon, which was provided at St. John's Parish Hall by the ladies of St. Job's and St. Peter's Churches.



### AFTERNOON SESSION

The Synod re-assembled at 2.30 p.m.

The following message was read from the Synod of the Diocese of Toronto:

Toronto, May 29th, 1929.

Right Rev. R. R. Smith.

The Synod of Toronto sends hearty greetings to the Synod of Algoma, and prays for the Divine blessing upon its deliberations and upon all its efforts for the advance of Christ's Kingdom.

JAMES TORONTO.

### Further Consideration of Amendments to Canons

Pursuant to notice it was moved by Rev. H. A. Sims, seconded by Rev. F. Shaw,

That the following clauses be added to Canon 14 on the Duties of Church Wardens.

It shall be the duty of Church Wardens to provide for the supply of an adequate amount of the more necessary furniture for the Rectory or Parsonage in their Parish or Mission; this to consist of at least, two beds and springs, cook stoves and heaters, tables and chairs for kitchen, dining room, sitting room and bedrooms, a couch, blinds for the windows, and covering either paint or fabric for the floors, and that painting and paperhanging be done whenever necessary.

It shall be the duty of Church Wardens to provide that the railway fare of the incoming Rector or Missionary and, if married, his wife, be paid, and that a reasonable amount be paid to him for the transportation of his books and other possessions.

It shall be the duty of the Church Wardens to provide that the Rector or Missionary obtain a regular holiday each year.

It shall be the duty of the Church Wardens to provide that their congregations are made and kept aware of the fact, that commonly as yet the Rector or Missionary has to pay the many expenses incurred in the service of the Church out of his stipend, and that some arrangements should in justice be made in relieve him of some or all of this burden.

Upon the proposed addition being considered clause by clause, the first paragraph was adopted, and the remaining paragraphs were rejected. Upon the Bishop putting the first paragraph as a substantive motion it was defeated.

Mr. E. W. Shell moved the following motion, of which he had given notice: That the following be inserted immediately after paragraph 5, of canon 5:

"The words default or arrears herein referred to shall mean, default or arrears for the calendar years preceding the holding of a Synod."

After some discussion this motion was withdrawn.

The following motions, standing in the name of Mr. Cecil H. R. Crampton, were considered together:

1. That definite action be taken by this Synod to petition the Federal Government to restrict immigration of all Europeans, Asiatics, etc., who are of Communistic tendencies.

2. That immediate action be taken by this Synod to petition the Dominion Government and also the Ontario Legislature in checking Communistic propaganda in any form whatsoever.

It was moved in amendment by Rev. Richard Haines, seconded by Rev. James Hutton,

That, though this Synod is not in sympathy with communism, still it does not wish to take any action in this matter.—Carried.

The motion standing in the name of Mr. C. H. R. Crampton.

"That the next meeting of the Synod be held either in North Bay or Sudbury," was, by consent of the house, withdrawn, and the following substituted therefor:

Moved by Mr. C. H. R. Crampton, seconded by Rev. Canon Piercy,

That this Synod recommends to the Bishop that His Lordship consider the advisability of calling the next Synod to meet at North Bay.—Carried.

The following motion stood in the name of the Rev. T. V. L'Estrange: Amendment to Article 11 of the Constitution: That the first sentence be deleted, and the following be substituted therefor:

"Regular meetings of the Synod shall be held biennially at Sault Ste. Marie, or for sufficient cause, at the Bishop's discretion, at any other place in the Diocese. Nevertheless, the Synod may, by resolution, meet at any other place in the Diocese."

This was, by consent of the house, withdrawn.

Four notices of motion standing in the name of Mr. J. B. Way on the convening circular, were not dealt with; the mover being absent, and no other member of Synod representing him being present to bring them before the house. .

Moved by Rev. Canon Piercy, seconded by Rev. Canon Hincks,

That the following words be added to Article 9 of the Constitution: "provided that they continue to possess the qualifications of a member of vestry as set forth in Article 3 of the Constitution and Canon 13."

The mover and seconder accepted a suggestion of Mr. E. W. Shell and consented to the withdrawal of the last three words. Thus amended the motion was carried unanimously.

### Report on Bishop's Charge

Ven. Archdeacon Balfour presented and read the report of the Committee on the Bishop's Charge.

Moved by Ven. Archdeacon Balfour, seconded by Dr. E. H. Niebel,

That the report of the Committee on the Bishop's Charge be considered clause by clause.—Carried.

All the clauses were carried, and on motion of Ven. Archdeacon Balfour, seconded by Dr. E. H. Niebel, the report was adopted as a whole.

In response to the recommendation of the Committee, it was moved by Ven. Archdeacon Balfour, seconded by Rev. H. F. Cocks,

That the Bishop appoint a commission to consider the extension of the Church in Sudbury.—Carried.

Moved by Rev. Canon Hincks, seconded by Rev. P. F. Bull,

That this Synod recommends that dancing and card playing, while being used for recreation and social purposes in our church activities, should not be used as a means of raising money for the spiritual work of the Church.—Carried.

Moved by Ven. Archdeacon Balfour, seconded by Rev. E. G. Dymond,

That the question of the Sunday School by Post be left to the Diocesan Board of Religious Education.—Carried.

Moved by Rev. R. Haines, seconded by Mr. F. W. Major,

That this Synod desires that steps be taken to provide a fitting memorial of the name and work of the late Venerable Archdeacon Gowan Gillmor; and that the Bishop be asked to appoint a Committee to consider the question, and report to the Executive Committee for action.—Carried.

A telegram was received from Mr. C. S. McGaughey of North Bay, accepting the position of Registrar.

Moved by Mr. L. F. Hardyman, seconded by Ven. Archdeacon Balfour,

That this Synod owes a deep debt of gratitude to Mr. Andrew Elliot for years of service to this Diocese and the whole Church; and we extend to him our very best thanks.—Carried by acclamation.

Moved by Rev. T. V. L'Estrange, seconded by Rev. R. Haines,  
That when the Synod adjourns it meets again at 8 p.m.—  
Carried.

Moved by Rev. Canon Hincks, seconded by Ven. Archdeacon  
Burt,

That this Synod expresses its heartiest congratulations to the  
University of Trinity College, Toronto, upon its excellent standing  
at the present time; and especially upon the fact that three of its  
students have recently been elected as Rhodes Scholars.—Carried.

### Adoption of Reports

Moved by Rev. H. A. Sims, seconded by Rev. F. Shaw,  
That the report of the Diocesan Social Service Council be  
adopted.—Carried.

Moved by Rev. Canon Colloton, seconded by Rev. John Armour,  
That the report of the Royal Trust Company on invested funds  
be adopted.—Carried.

Moved by Rev. Canon Colloton, seconded by Rev. T. V. L'Es-  
trange,

That the Report of the Insurance Officer be adopted.—Carried.

Moved by Dr. E. H. Niebel, seconded by Rev. W. C. Turney,  
S.S.J.E.,

That the report of the Diocesan Board of Religious Education,  
as presented by Rev. Canon Popey to this Synod be adopted as read.  
—Carried.

The Synod adjourned at 5.30 p.m.

### Installation of Canons

At Evensong His Lordship the Bishop installed the Rev. W.  
H. Hunter and the Rev. C. C. Simpson, L.Th., as Honorary Canons  
of St. Luke's Pro-Cathedral.

### EVENING SESSION

The Synod re-assembled at 8 p.m.

#### Report of Executive Committee

Action on the Report of the Executive Committee was con-  
tinued by the unanimous adoption of its several remaining clauses.

Moved by Rev. Canon Piercy, seconded by Rev. Canon Collo-  
ton,

That the Report of the Executive Committee be adopted as a  
whole.—Carried unanimously.

### Archdeacon Burt's Report

Ven. Archdeacon Burt presented a report of his visitation of the parishes and missions of the Diocese during the past year in the interests of the Algoma Mission Fund.

Moved by Ven. Archdeacon Burt, seconded by Rev. Canon Simpson,

That the report of the visits made by Archdeacon Burt at the request of the Executive Committee to every parish be adopted.—Carried unanimously.

### "Algoma Missionary News"

Moved by Rev. Canon Colloton, seconded by Rev. C. M. Serson,

That the Report of the "Algoma Missionary News" be adopted.—Carried unanimously.

Moved by Rev. T. V. L'Estrange, seconded by Rev. W. F. Smith,

That in future the "Algoma Missionary News" be a bi-monthly diocesan magazine.—Carried.

Moved by Rev. T. V. L'Estrange, seconded by Rev. John Armour,

That Rev. Canon Colloton be re-appointed Editor of the "Algoma Missionary News."—Carried unanimously.

Moved by Rev. T. V. L'Estrange, seconded by Rev. John Armour,

That the Synod desires to express its warm thanks to the Editor of the "Algoma Missionary News" for all the work he has done in connection therewith.—Carried unanimously.

### Alteration in Rural Deaneries

The Rural Deans reported to the Bishop their suggestions for the alteration of the boundaries of the several Rural Deaneries. (See Appendix)

Moved by Rev. R. Haines, seconded by Ven. Archdeacon Burt,

That the Synod accept the suggestions of the Rural Deans re deanery boundaries.—Carried.

This necessitated some change in the personnel of the Rural Deans (see page 39), and the Bishop appointed the following clergymen:

- Rev. S. F. Yeomans to be Rural Dean of Algoma.
- Rev. J. B. Lindsell to be Rural Dean of Muskoka
- Rev. H. A. Sims to be Rural Dean of Nipissing
- Rev. Canon Hincks to be Rural Dean of Temiskaming
- Rev. Thomas Lloyd to be Rural Dean of Thunder Bay

**Resolutions of Thanks, etc.**

Moved by Rev. Canon Piercy, seconded by Mr. H. Alfred Rogers,

That this Synod regrets the absence of the Chancellor, Dr. A. C. Boyce, K.C., and desires to thank him for his services so freely given in the interests of the Diocese.—Carried.

Moved by Mr. F. W. Major, seconded by Rev. G. C. Graham,

That this Synod of the Diocese of Algoma desires to express its gratitude to the Missionary Society of the Church of England in Canada for the help of its annual grants towards our mission work, and for the reduction of 25% in our apportionments.—Carried.

Moved by Mr. F. W. Major, seconded by Rev. G. C. Graham,

That the warm thanks of this Synod be extended to the Honorary Clerical and Lay Secretaries for their most efficient services; and that the usual honorarium be granted to Rev. Canon Piercy as Secretary of the Executive Committee.—Carried.

Moved by Rev. C. Glover, seconded by Rev. R. F. Palmer, S.S.J.E.,

That this Synod thanks sincerely the ladies of St. Luke's Pro-Cathedral and St. John's and St. Peter's Churches for the very fine luncheons provided, and for all their pains and trouble in their preparation.—Carried.

Moved by Ven. Archdeacon Burt, seconded by Mr. J. B. Willis,

That a most hearty vote of thanks be extended to the hosts and hostesses of Sault Ste. Marie who have so hospitably entertained the members of this Synod who were so fortunate as to be their guests.—Carried.

Moved by Mr. Oswald Davies, seconded by Rev. John Armour,

That this Synod desires to express its continued gratitude to the Society for the Propagation of the Gospel for its unfailing help and support given to the work of the Church in the Diocese of Algoma.—Carried.

Moved by Major E. Wrightson, seconded by Mr. C. H. E. Rounthwaite,

That this Synod of the Diocese of Algoma desires to express its deepest thanks to the Venerable Society for Promoting Christian Knowledge for its generous grants towards the building of churches and the training of divinity students in the Diocese.—Carried.

Moved by Rev. G. C. Graham, seconded by Rev. John Armour,

That this Synod expresses to the Lay Readers' Studentship Association its deep appreciation of the liberal studentship grant made to this Diocese.—Carried.

Moved by Rev. T. V. L'Estrange, seconded by Mr. F. W. Major,

That this Synod expresses its hearty thanks to the Bishop for his splendid charge and able chairmanship, and closes this session with a warm expression of its loyalty and devotion to him.—Carried.

Moved by Rev. G. C. Graham, seconded by Ven. Archdeacon Burt,

That the Executive Committee of the Synod be instructed to have the proceedings of this Synod printed; that copies of the same be distributed to the members of Synod, and that a copy be sent to each parish and mission for purposes of record, such proceedings to be accompanied by a copy of the Constitution and Canons as amended.—Carried.

The minutes of this day's proceedings were read and confirmed.

✠ROCKSBOROUGH R. ALGOMA,  
President.

**ENACTMENTS**

The following is the Schedule of Enactments adopted and sanctioned at this Ninth Session of the Synod of the Missionary Diocese of Algoma:

- 1.—Election of Clerical and Lay Secretaries.
- 2.—Election of Delegates to General Synod.
- 3.—Election of Delegates to Provincial Synod.
- 4.—Election of Executive Committee.
- 5.—Election of Representatives on Board of Management of M.S.C.C.
- 6.—Election of Diocesan Board of Religious Education.
- 7.—Election of Representatives on General Board of Religious Education.
- 8.—Election of Treasurer of Synod.
- 9.—Election of Representatives on Council for Social Service.
- 10.—Adoption of Report of Executive Committee.
- 11.—Appointment of Rural Deans.
- 12.—Adoption of Report of Sunday School Committee.
- 13.—Adoption of Report of Treasurer of Synod.
- 14.—Adoption of Report of Royal Trust Company.
- 15.—Adoption of Report of Insurance Officer.
- 16.—Adoption of Report of Editor of "Algoma Missionary News."
- 17.—Adoption of Report of Committee on Bishop's Charge.
- 18.—Appointment of Editor of "Algoma Missionary News."
- 19.—Adoption by sufficient majorities of amendments to Articles 1, 4, 9, 10, 15 and 16 of Constitution.
- 20.—Adoption by sufficient majorities of amendments to Canons numbers 1, 3, 5, 6, 8, 9, 10, 11, 14, 15, 19 and 24.
- 21.—Adoption by a sufficient majority of a Canon on Diocesan Board of Religious Education.
- 22.—Adoption by a sufficient majority of a Canon on Council for Social Service for the Diocese of Algoma.
- 23.—Appointment of Representatives on Corporation of Trinity College, Toronto.
- 24.—Election of Registrar.
- 25.—Election of Auditor.
- 26.—Adoption of Report of Travelling Archdeacon.

✠ROCKSBOROUGH R. ALGOMA,  
President.



## APPENDIX

REPORT OF THE EXECUTIVE COMMITTEE TO THE NINTH  
SYNOD OF THE DIOCESE OF ALGOMA, 1929.

To the Right Reverend the Bishop of Algoma and the Members of the Synod of Algoma:—

It were well in the forefront of this report to note the fact that we are assembled under the Presidency of the Bishop which this Synod elected on June 10th, 1926, and whose consecration took place on St. Matthew's Day (September 21st), 1926. Having been elected as Coadjutor Bishop, the Right Reverend Rocksborough R. Smith, M.A., D.D., became our Diocesan on January 6, 1927.

Your Committee, at the request of the Most Reverend George Thorneloe, our Diocesan of that date, had the privilege of assisting in the preparations for our Bishop's consecration in the Pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario. On the Feast of the Epiphany, 1927, after thirty years' service amongst us, Archbishop Thorneloe was, by reason of continued ill health, compelled to retire. Then of course Bishop Smith succeeded to the responsibilities and rights of the Bishop of Algoma.

Your Committee conveyed to Archdeacon Thorneloe its warm affection for, and its admiration and appreciation of his work in the diocese and as our Chairman. Doubtless this Synod will desire to pay a tribute to him as Bishop of the Diocese and President of the Synod.

At its first meeting subsequent to the Synod of 1926 your Committee put into effect more fully the scale of stipends of missionaries adopted by the Synod of 1920.

Pursuant to the reference by the last Synod of the proposed amendments to Canon 8 (on the Superannuation Fund), your Committee at once placed the matter in the hands of a sub-committee, which subsequently was enlarged and charged with the duty of preparing a report regarding necessary alterations to the Constitution and Canons. Said report was duly considered by the Committee at its several meetings and approved, and has been printed in the Convening Circular thus giving the notice required by the Constitution. These amendments are here set forth for the consideration of the Synod.

## NOTICES OF MOTION

By REV. CANON PIERCY—(for the Executive Committee)

## Proposed Amendments to Constitution

## ARTICLE 1.

Line 3. After "Chancellor" insert "the Registrar and the Treasurer."

## ARTICLE 4.

Lines 3—6. Delete the sentence "Should the number . . . . . three lay delegates," and substitute the following: "Should the number of canonical voters exceed fifty, then for each additional fifty over and above the first fifty, such separate cure shall be entitled to an additional delegate with substitute."

Line 8. Delete the word "male."

## ARTICLE 10.

Line 2. After the words "subjoined form," add: "which shall be made in duplicate, one copy being sent forthwith to the Clerical Secretary of Synod, and the other given to the delegate elected."

Lines 3 and 4. Delete the words: "No. ....Made in duplicate."

## ARTICLE 15.

Line 3. Delete the word "two" and substitute: "an auditor or."

Line 7. For "Bishop" read "Synod."

The last sentence to read: "If any auditor shall fail to act, the Executive Committee may appoint another for that occasion."

## ARTICLE 16.

Line 3. Delete the words "Ten of."

Line 10. For "Archdeacon" read "Archdeacons."

**Proposed Amendments to Canons**

## CANON 1.

Lines 7 and 8. Delete "the Rural Dean or, where there is none, to the Bishop," and substitute "the Synod Office."

## CANON 3.

Line 8. For "Province" read "Diocese."

## CANON 5.

Lines 7, 8, 9. Delete.

Paragraph 4, line 4. Delete the words "in default," and instead of "he forwards" read "they forward."

Line 23. Delete "Professional."

## CANON 6.

Lines 1-2. Delete: "and the annual grant of the Colonial and Continental Church Society."

Lines 10-11. For "at its meeting in January" read "at a meeting in November."

Paragraph 3. Delete: "On the occurrence . . . clergymen."

Paragraph 5, line 1. For "\$200.00" read "\$300.00."

Paragraph 9. Delete. "Any congregation . . . pecuniary aid."

## CANON 8.

Lines 2-3. Delete "annual diocesan collections."

After paragraph 3, add the following new sections:

"4. Should any clergyman fail to make the annual payment above mentioned on or before the 30th day of June in each year, he may re-establish himself in good standing by paying the arrears and a penalty of \$1.00 per annum for each year or part of a year during which default continues.

"5. Notice of payments falling due shall be mailed by the Treasurer of Synod to each contributor to the fund on or before the 1st day of June in each year,

"6. Any clergyman, who is a contributor to this fund, having reached the age of seventy years, and having served for forty years in the Ministry of the Church, of which thirty years have been served in Canada, desirous of becoming superannuated, shall apply to the Executive Committee in writing through the Secretary for the benefits of the Superannuation Fund; and shall thereupon be entitled to be placed upon the list of its annuitants.

"7. Any clergyman, who is a contributor to this fund, who has served for a minimum period of ten years in the Ministry of the Church of England in Canada, who becomes physically or mentally unfit for duty, and who produces a certificate to that effect from two physicians approved by the Executive Committee, shall apply to the Executive Committee in writing through the Secretary for the benefits of the Superannuation Fund; and shall thereupon be entitled to be placed upon the list of its annuitants for the sum of \$15.00 per annum for the period of ten years or over served in the Ministry of the Church of England in Canada; nevertheless the maximum annuity payable from the Superannuation Fund shall be \$300.00 per annum. Annuitants shall be relieved from any further contributions to the fund.

"8. In case the portion of the income of the Superannuation Fund available for distribution should at any time become insufficient to pay in full the annuities chargeable thereon, a proportionate reduction per cent. shall be made in all the annuities.

"9. Annuities shall be payable quarterly in advance on the first days of January, April, July and October.

"10. All necessary costs of administration and expenses lawfully chargeable upon the Superannuation Fund shall be a first charge upon the gross income from the invested funds thereof.

"11. It shall be the duty of the Executive Committee annually in the month of January to issue a detailed report of:

(1) The state of the Superannuation Fund, specifying the amount of income;

(2) The number and names of annuitants upon the Fund, and the amounts which they severally receive; and

(3) The names of the clergy of the Diocese who are contributors to the fund.

"12. Any clergyman who is qualified to rank upon this fund, and who shall satisfy the Executive Committee that he is temporarily unfit for active duty, may be placed as a beneficiary on the fund for a period not to exceed twelve months, at the same rate at which he would at the time of such temporary unfitness be entitled to be superannuated under the terms of this canon, provided the revenue of the fund is sufficient to meet the payments provided under sections 6 and 7.

"13. The Executive Committee may from time to time require from any annuitant not seventy years of age medical evidence of his continued incapacity."

#### CANON 9.

Paragraph 1, line 5. After "parochial" insert "or diocesan."

Paragraph 1, line 6. Delete "by the Bishop thereof."

At the end of paragraph 1 read the following: "All moneys in this fund shall be duly invested to bear interest at current rates on safe and legitimate securities."

Paragraph 2. Delete, and substitute the following: "Every clergyman, holding the Bishop's licence and duly and canonically exercising his ministry

in the Diocese, and not already a contributor to this fund, shall at once, or upon taking up work in the Diocese, make application to the Bishop in writing, stating his age, for admission to the advantages of the Widows' and Orphans' Fund of the Diocese."

Paragraph 5, line 2. For "Bishop" read Executive Committee."

Paragraph 5, lines 4-6. Delete "All moneys . . . . capital."

Paragraph 7, line 3. Delete "advise the Bishop to."

Paragraph 10. Delete lines 1-4, and substitute the following:

"10. Every claimant under this fund shall at the end of each calendar year make a declaration or declarations as may be applicable to the circumstances of the case, duly attested by the clergyman of the parish in which the claimant resides or by a magistrate, in the form or forms following, and shall forward the same to the Treasurer of Synod."

Paragraph 12. Delete.

Renumber paragraphs 13, 14 and 15 as 12, 13, 14.

Delete paragraph 12 (formerly 13) and substitute the following:

"If any clergyman who has ceased from active service, or any clergyman who has reached the age of sixty years, shall marry, and die leaving a widow or children by such marriage, such widow or children shall not derive any benefit from the Widows' and Orphans' Fund. Nevertheless, this provision shall not affect the claim of the widow or orphans of any clergyman who may have a standing upon the fund on the 28th day of May, 1929."

Paragraph 14 (formerly 15), line 2. Delete the words "the bishop with the advice of."

#### CANON 11.

Paragraph 2, line 3. For "twelve" substitute "fifteen" and in the following line change the figures accordingly.

Paragraph 3. Make the same changes in lines 3 and 4.

#### CANON 14.

Section 1, line 4. Delete "British or Canadian" and substitute "reliable."

Section 1, line 5. Delete "the proper parties" and substitute "the Incorporated Synod of the Diocese of Algoma."

Section 1, line 7. Delete "duly appointed officer" and substitute "Synod Office."

#### CANON 19.

Delete paragraph 6.

#### CANON 24.

Line 2. After the word "Synod" add "at each regular meeting thereof."

#### CANON 10—The Algoma Divinity Students' Fund.

This fund shall be known as the Algoma Divinity Students' Fund," and shall be managed by the Executive Committee of the Synod.

The said fund shall consist of the existing Algoma Divinity Students' Fund, and such offerings, subscriptions, donations and legacies as may be given for the purposes of the fund.

All moneys in this fund shall be duly invested to bear interest at current rates on safe and legitimate securities.

The Executive Committee may, in its discretion, make a grant from the income of said fund to any student in divinity, who has been accepted by the Bishop as a candidate for Holy Orders, on the following conditions:

(a) That the applicant shall declare in writing that he is actually in need of assistance to pay his college fees;

(b) That he shall produce a certificate from a medical practitioner approved of by the Executive Committee, declaring that he is in good health and free from organic disease; and

(c) That he shall sign an agreement stating (1) that he will serve in the Diocese as a lay reader during the long vacation in each year, if required by the Bishop; and (2) that he will serve as a clergyman in the Diocese, if required by the Bishop, for a period of at least three years.

CANON 15.

Line 2. Delete "deeded" and substitute "conveyed."

Lines 3 and 4. Delete the words "(for which purpose blank forms will be forwarded on application to the Bishop)."

CANON 21.

This Canon to read as follows:

Canon 21—The Diocesan Board of Religious Education.

1. There shall be a Board of Religious Education in the Diocese under the control of the Synod to be known as the "Diocesan Board of Religious Education of the Diocese of Algoma."

2. The objects and purposes of such Board are, amongst others, as follows:

(a) To co-operate with the General Board of Religious Education of the Church of England in Canada in promoting the Sunday School and other educational work of the Church;

(b) To encourage the formation of Sunday School Associations in the Diocese; and

(c) To submit a report of its proceedings to the Synod of the diocese.

3. This Board shall consist of the Bishop, who shall be ex-officio Chairman and three clergymen and three laymen, elected by the Diocesan Synod at each regular session, who shall nominate to the Synod four of their number to be representatives for the Diocese on the General Board of Religious Education.

4. This Board shall elect its own Secretary. The Board shall fix its own quorum and time and place and frequency of meeting.

5. The third Sunday in October has been appointed by the General Synod as a day of intercession for Sunday Schools, on which an offering in aid of the work of the General Board of Religious Education is to be made. The third Sunday in October shall therefore be observed by special sermons and addresses in each parish and mission of the Diocese, as far as possible, and an offering shall be taken on that day in the Sunday School or at a children's service in aid of the work of the General Board of Religious Education of the Church of England in Canada, and shall be sent to the Treasurer of Synod.

A matter of importance is found in the action of your Committee regarding the offer made to the Diocese, by the late Rev. R. T. Sadler, of cer-

tain lands in Bracebridge. It was proposed that these lands be accepted by the Diocese in trust. The donor purposed to erect thereon a Retreat House. At the first meeting after the last Synod the Archbishop, the trust not having been accepted, thought that the deeds should be returned to Mr. Sadler. The Secretary, after consultation with the Chancellor, was instructed to write to Mr. Sadler.

He did so in the terms following:

"Sturgeon Falls,  
"Canada,  
"July 17th, 1926.

"Rev. Ralph T. Sadler, M.A.,  
"Bracebridge, Ont.

"Re proposed grant for Retreat  
"House, Bracebridge, Ont.

"Dear Mr. Sadler,

"I am sending to you, enclosed herewith, the deed of the 9th of June, 1923, from yourself and Mrs. Sadler to the Synod of Algoma. I do this in accordance with the directions of the Archbishop and with the concurrence of the Chancellor of the Diocese.

"The Archbishop has decided that, in view of the contemplated change in the near future in the episcopal administration of the Diocese, no action should be taken in any way with regard to the principle involved, or with regard to the terms of the proposed grant, or of its acceptance by the Diocese, until the Coadjutor Bishop has been consecrated and concurs in a decision upon all these, and perhaps other questions which may be involved in your proposal.

"I send you this information at once. You will, of course, understand that the Diocese will accept no responsibility in connection with what you are doing, or proposing to do, in the matter of the erection of the Retreat House; and that you will proceed entirely at the risk of and subject to such decision as may be given under the circumstances above mentioned, and with the full concurrence and approval of the Coadjutor Bishop. I may add that the Committee appointed by the Synod of 1923 to inquire into and report to the Executive Committee upon all matters connected with your offer has made no report.

"The whole proposal must therefore remain in abeyance. In the meantime if you proceed with the erection of a building your action will be subject to such decision as may be arrived at when the matter is dealt with. The Diocese has no responsibility.

"Faithfully yours,

"CHARLES PIERCY."

At the next meeting of this Committee (August, 1926) the Secretary read a letter from the Rev. R. T. Sadler regarding the Retreat House property, in reply to that which the Committee at its last meeting had authorized the Secretary to send to Mr. Sadler. After a brief discussion it was decided that the Archbishop and Secretary should draft a statement to be spread on the minutes of this Committee, a copy of which should be sent to Mr. Sadler.

The statement above mentioned is as follows:  
"August 11th, 1926.

"The letter of the Rev. R. T. Sadler on the subject of a 'Retreat House,' just read to the Committee by the Secretary, suggests the propriety of a record in the Minutes of this meeting stating in outline what has transpired between Mr. Sadler and the Executive on the subject and explaining the Committee's attitude towards the proposal.

"From the beginning of his Ministry among us Mr. Sadler has entertained "a hope of originating a Retreat House specially for the use of the Clergy.

"Having accepted the joint charge of the Missions of Falkenburg and Uffington he asked the Archbishop's permission to live in Bracebridge which lies "between the two.

"Here in due time he acquired an attractive property on the river side "and at his own expense erected a house for his personal accommodation.

"He further planned to erect a Retreat House close by on the same "property but lacked the means.

"In the year 1923 he offered this whole property, consisting of several "acres of land, to the Synod of Algoma on the understanding that the Retreat House idea would be carried out by the Diocese. The Synod referred "this offer to a special committee with instructions to inquire into it and "to report to the Executive Committee of the Synod 'upon all matters connected "with it or relating thereto.' The special committee has made no report, and "the offer has not been accepted.

"From time to time Mr. Sadler very properly laid his views before the "Archbishop of Algoma, who, while expressing sympathy and interest in Mr. "Sadler's courageous plans for the spiritual advantage of the clergy, felt "it necessary to be very guarded in his response lest he should commit the "Diocese to responsibilities which the Synod was not yet prepared to assume. "In particular he felt bound to respect the wishes of the M.S.C.C. that Bishops "should not authorize independent appeals for aid, not endorsed by the Society, "whose missionary appeals would be thereby affected."

At its September (1926) meeting correspondence read showed Mr. Sadler was not satisfied with the memo. inserted in the Minutes, nor with a proposed amended memorandum. But he himself proposed a change to which the Committee declined to assent unless said change was in accordance with the conditions mentioned in the deed. As the deed had been returned to Mr. Sadler the Committee desired the Archbishop to write to him asking that the deed be produced for the inspection of the Committee. It was found on November 9th when the deed was produced that the words following were in the deed, viz., "In trust for a religious community for men when such "should be formed in the Church. Until such time the Synod was asked to "allow the development of the property for purposes of retreat."

On the day following the Rev. R. T. Sadler was present and addressed the Committee concerning the proposal. No immediate action was proposed other than to return the deed of the property to Mr. Sadler and to make it quite clear that the trust was not accepted.

Early in 1927 the Bishop informed the Committee of two visits made by him to Mr. Sadler with a view to an adjustment of the Retreat House difficulty. No decision was reached; no action taken.

The Diocese of Algoma suffered a great loss two years ago by the death of our Honorary Treasurer of Invested Funds, J. A. Worrell, Esq., K.C., D.C.L. His long and faithful service was such as merits due testimony at our hands.

At once your Committee was faced with the difficult problems connected with the Invested Funds of the Diocese and the trusteeships of several funds. The result of our careful consideration and the advice of the Chancellor was found in handing over for future management and control the Trust Funds of the Diocese to the Royal Trust Company. The Chancellor of the Diocese and the Treasurer of Synod duly reported the transfer of securities, being present to check the same. The Committee looks to the Synod to approve its action in this matter.

Careful inquiries into the possible claim of the Diocese of Algoma to a share in the Clergy Commutation Trust Fund of the Diocese of Toronto show-

ed that this Diocese had no just claim to a share of that Fund. So at length that ghost is laid.

In answer to the expressed desire to hold a regular Synod in 1928 it was found to be impossible to transact the general business of a Synod at other than a regular Synod, i.e., after a period of three years.

The General Synod Grants and Apportionments for the present triennium are as follows:—

Grants—White Missions .....	\$ 3,780 00
Indian Missions .....	2,920 00
	<hr/>
	\$ 6,700 00
Apportionments—M.S.C.C. ....	\$ 6,833 00
Jewish .....	615 00
G.B.R.E. ....	572 00
C. S. S. ....	463 00
	<hr/>
	\$ 8,469 00

When the Bishop informed the Committee of the increase, which was an advance of One Thousand Dollars in excess of that which was presented to the Apportionment Committee in Toronto in September, 1927, the figures were contemplated with dismay. A protest was made in which it was pointed out that the missionary clergy in Algoma received smaller salaries than those in any other missionary diocese and lacked the assistance which was given to other dioceses from the Archbishops' Western Canada Fund. It was urged that Algoma should be included in the 25% reduction in apportionments granted to the Provinces of British Columbia and Rupert's Land. It would appear that no immediate relief could be looked for. Nevertheless upon the presentation of the case to the Board of Management by the Bishop at its Annual Meeting in Hamilton in 1928, the Board consented to the inclusion of Algoma with those missionary dioceses which enjoyed the 25% reduction.

Before the retirement of Archbishop Thorneloe, recognizing the disability of Archdeacon Gillmor to fulfil his duties, he decided to appoint two brother Archdeacons—one for the Eastern part of the Diocese, the other for the West, the point of division being at or near Sudbury Junction. The actual definition of boundaries, along with other details to remain for future decision. The main features of the situation are that while the Ven. Dr. Gillmor remained titular Archdeacon of Algoma, the Rev. Canon W. A. J. Burt was appointed to be Archdeacon of the Eastern part of the Diocese with the title "Archdeacon of Muskoka" and the Rev. C. W. Balfour to be Archdeacon of the Western portion of the Diocese with the title for the present "Archdeacon of Sault Ste. Marie."

The Archbishop further stated that in response to Rev. Canon Boydell's appeal on behalf of his wife, who would have no claim on the Widows' and Orphans' Fund, he had gathered sums of money to be a special fund out of which in due course annual payments should be made at the rate of \$100.00 a year to Canon Boydell's widow. The Archbishop further undertook that as long as he remained Bishop the widow of Canon Boydell might count upon the sum of \$100.00 a year. As this feature of the Archbishop's undertaking was likely to be affected by his approaching retirement, he asked your Committee to be the trustee of the money raised, and as far as possible to carry out the spirit of his pledge to Canon Boydell. Your Committee by resolution assumed the undertaking mentioned in the Archbishop's memorandum of December 7th, 1926.



## Grants

Haileybury—Balance of Temiskaming Building Fund .....	\$ 1,660 00
Emsdale—For erection of tower .....	45 00
Restoule—For removal of parsonage .....	75 00

## Loans to Students

Mr. A. P. Scott, \$100.00.
Mr. L. I. Greene, \$200.00.
Mr. Marshall Talbot \$200.00 per annum for 3 years.
Mr. Raymond E. Nornabell, \$100.00 per annum for 3 years.
Mr. Ralph Sturgeon \$200.00 per annum for 3 years.
Mr. John McCausland \$200.00 for 1 year.
Mr. Fred Elmer Jewell \$100.00 for 1 year.

## Church and Parsonage Loan Fund

Loans were made as under :

Hilton Beach—installation of furnace, \$100.00 for one year.
St. Stephen's Mission, Sault Ste. Marie—\$1000.00 for 4 years at 4%.
Garson Mine—Church, \$400.00 for 4 years at 4%.
Englehart—parsonage, \$600.00 for 4 years at 4%.
Tarentorus—hall, \$400.00 for 4 years at 4%.
Kirkland Lake—parsonage, \$500.00 for 5 years at 4%.
Restoule—addition to parsonage, \$100.00 for one year.
Thessalon—improvements to parsonage, \$500.00 for 5 years at 4%.
North Bay—St. Simon's parish hall, \$400.00 for 4 years at 4%.
Restoule—for extension to parsonage property \$35.00 for one year.
Port Arthur—St. Stephen's church, \$600.00 for 4 years at 4%.
Dunchurch—improvements to church, \$175.00 for one year.
Maganatawan—repairs to parsonage, \$200.00 for one year.
South River—hall, \$750.00 for 2 years.

In making loans your Committee has of late years required an assurance of the ability of the congregation to pay taxes and other costs of maintenance, to provide for interest and sinking fund, and that the debt in no case be permitted to interfere with the full payment of all current and parochial obligations.

Being in some doubt as to the purposes for which this fund could be used, your Committee sought a definition of the trusts, terms and conditions contained in a declaration of trust establishing the Church and Parsonage Loan Fund. It would appear that loans made to parish halls are wholly unauthorized by the declaration of trust.

## STATEMENT OF TRANSACTIONS RELATING TO CHURCH PROPERTY IN THE DIOCESE, SINCE THE SYNOD OF 1926

### Deeds of Property Received

1926.

July 12 **Garson.** Transfer from Henry Peacock, part lot 3, Con. 3, Tp. of Garson, 28/100 ac. for church site. Certificate of Ownership dated 26th of August, 1926. Gift.

- July 29 **North Cobalt.** Transfer from Michael Shaughnessey and wife, lot 84 east side Cross Lake Road, plan M52. Parsonage site and building. \$500.00.
- Aug. 11 **Llewellyn Beach.** Certificate of Ownership of lot 12, plan M47, under Transfer from A. R. Williams, dated 24th July 1923. Site of "Chapel of the Intercession." Gift, subject to Declaration of Trust.
- Sept. 3 **Seguin Falls.** Certificate of Ownership of part of lot 23, Con. A, Tp. of Monteith, 3/10 ac. Site of St. Paul's Church. Under Transfer dated 15th May, 1902.
- Sept. 6 **Baysville.** Tax Deed, lots 47, 48 and 49, Village of Baysville. 3.5 acre. Consideration \$10.16. Also Quit Claim Deed, dated 2nd Nov. 1926, of above lots from Mary Jane Utting. Consideration \$100.00.
- Nov. 8 **Missanabic.** Transfer from Hudson's Bay Co. Gift for church site. Certificate of Ownership of same, dated 6th Oct. 1927.
- 1927.
- June 13 **Port Cunnington.** Certificate of Ownership, part lot 20, Con. 3, Tp. of Franklin. For cemetery. (Correcting description in former Transfer of 17th July 1911).
- Oct. 31 **St. Michael's, Port Arthur.** Quit Claim Deed by Rector and Wardens of St. John's, Port Arthur, to Synod, in trust for St. Michael's. The old burial ground of St. John's, of which part is now occupied by St. Michael's Church.
- Nov. 28 **Sand Lake.** Certificate of Ownership under Crown Patent, part of lot 20, Con. 3, Tp. of Proudfoot. 2.47 ac.
- 1928.
- Jan. 14 **St. Simon's, North Bay.** Deed from Wardens of St. Simon's to Synod, lots 138 and 75, south side Cassels St., North Bay, for parish hall. \$1.00. (Original consideration \$1000.00).
- March 23 **Bala.** From Manor Estates, Ltd., donors of site. Release of covenant regarding afternoon services.
- May 23 **Capreol.** Transfers from Timothy Howard and wife, lots 332 and 333, north-east corner Ferguson Ave. and Dennie Street, plan M69. Consideration \$600.00. For Church Hall.
- May 29 **Garson.** Transfer, Henry Peacock and wife, part lot 3, Con. 3, Tp. of Garson. 28/100 ac. for cemetery. Gift. Certificate of Ownership dated 20th June 1928.
- June 18 **St. Stephen's, Port Arthur.** Certificate of Ownership, lots 197-200, Gresley Park, plan M44. \$200.00.
- July 4 **Torrance.** Deed from Aylmer Lepard and wife to Synod. Part lot 53 on east side Main Street. Ten foot extension to church lot. \$20.00.
- July 13 **Southwood.** Quit Claim Deed from Frederick Chapman. Part lot 5, Con. 15, Tp. of Wood. Gift, for church site. Certificate of Ownership under Crown Patent, 2nd Feb. 1929.
- Sept. 11 **Little Current.** Indian Land Sale Grant, 4.5 ac., part lot 5, Con. 8, Tp. of Howland. Cemetery.
- Sept. 13 **Restoule.** Deed from John C. Atchison and wife to Synod. Part lot 23, Con. 3, Tp. of Patterson. 1/10 ac. Addition to former parsonage lot. \$35.00.
- Dec. **Green Bush.** A deed from the Synod to John Dawson, dated 4th Dec. 1914, of part of lot 16, Con. 5, Tp. of Howland, ¼ ac., returned by Mr. Dawson to Synod, unregistered.

1929.

- March 1 **Norway Point.** A deed from Mrs. Grace Tyrrell, widow of late Dr. R. S. Tyrrell, lot 2, plan 5, Tp. of Ridout, as church site. Gift.
- March 13 **Whitefish Falls.** Indian Land Sale Grant. Lot 2 and a parcel of land to west of same, for a cemetery. \$10.00.

## Leases of Property Received

1926.

- July 13 **MacDiarmid.** Lease from Crown to Synod. Lot 79, for church site. Rental \$7.50 per annum.

1928.

- Aug. 27 **Copper Cliff.** Lease from International Nickel Co. No. 54 Poplar Street. Parsonage. Rental \$1.00 per annum.

## Properties Transferred by Synod

1926.

- July 12 **Garson.** To Henry Peacock. Part of south half of west half of lot 3, Con. 4, Tp. of Garson. Unsuitable for church site, transferred to original donor in exchange for new site.
- July 13 **Harley.** To Charles H. McNaughton. Part lot 9, Con. 3, Tp. of Harley. Old church site. Land returned to original donor in pursuance of bond given by Bishop in 1903.
- July 14 **Orrville.** To Mrs. Catharine Magee, lots 6 and 7, south side Main Street West in Village of Armstrong (Orrville P.O.). Consideration \$9.00.
- Aug. 26 **Goulais Bay.** To Mrs. D. W. James. 26 acres. Part of north-east quarter of south-west quarter of section 13, Tp. of Fenwick. \$26.00.

1928.

- April 17 **Parry Sound.** Consent given to deed by Trustees of Trinity Church, Parry Sound, to George W. Johnston of former parsonage property.
- April 17 **Roslyn.** To E. L. Vibert, lots 20, 21 and 22, plan 169, Tp. of Paipoonge. \$100.00. Old church site.
- July 28 **New Liskeard.** To Thomas Magladery. Lots 9 and 10, Mary Street. \$1200.00. Land held for church site, not now required.

## Leases Given by Synod

1926.

- Sept. 1 **Goulais Bay.** To D. W. James. Part of north-east quarter of south-west quarter of section 13, Tp. of Fenwick. 10 years. 25c. per annum.

1927.

- Oct. 4 **Shingwauk Home, Sault Ste. Marie.** To Missionary Society of Church of England in Canada. Term 42 years. Reserving Chapel and Cemetery.

1929.

- May **Gurney Memorial House, Sault Ste. Marie.** To J. A. Montgomery. Lease of right-of-way over 4-foot strip along east side of lot in rear of house. \$50.00 and annual rental of \$5.00.

## Mortgages Given by Synod

1926.

- Aug. 25 **Gore Bay.** To Charles Burt. Parts lots 10 north side Hill St. and 10 south side Main St. Parsonage. \$1100.00. 5%.
- Sept. 8 **St. George's, Port Arthur.** To Canada Permanent Mortgage Corporation. Lots 1 and 2, block Q, McVicar subdivision. \$4000.00. 7½%.
- Oct. 1 **St. Luke's, Fort William.** To Great West Assurance Co. Lot 6 and westerly 40 ft. lot 7, block 22. St. Luke's Rectory. \$6000.00. 7%.

1928.

- Jan. 12 **St. Simon's, North Bay.** To C. S. McGaughey, and Miss L. M. McGaughey, Executors, and Milton J. Wallace, Parish Hall. \$3500.00. 8%.
- June 21 **Sudbury.** To Midland Loan & Savings Co. Lot 15 and east 10 feet of lot 16, south side Larch St., block A. Rectory. \$4500.00. 8%.
- Aug. 31 **Englehart.** To Canada Permanent Mortgage Corporation. Lot 119, plan M65. Parsonage. \$1500.00. 9%.
- Nov. 13 **Schreiber.** To Mrs. E. M. Raney. Lots 7 and 8, south side Ontario St. Old rectory. \$1500.00. 7½%.
- Dec. 19 **Capreol.** To Brockville Loan & Savings Co. Lots 332-3, plan M69. Church hall. \$7000.00. 8%.

## Discharges of Mortgages

1927.

- Jan. 20 **Haileybury.** London & Western Trusts Co. Ltd. Lots 1, 2 and 3, block H, plan M13. St. Paul's Church. \$4500.00.
- Dec. 29 **Thessalon.** Miss M. J. D. Kennedy. Lot D and west half lot 3. Parsonage. \$500.00.

1928.

- Nov. 6 **Oliver.** Alberta Neeland, part lot 7, Con. 3, Tp. Oliver. \$800.00.

1929.

- Jan. 14 **St. Thomas', Fort William.** George Arnold. Lot 26 and north half 27, block N, plan 70. St. Thomas' parsonage. \$3500.00.

Your Committee has provided a Diocesan Office in the rear portion of "Bishophurst." Such an office was urgently needed in view of the increased and increasing work of the Treasurer and of the need of a room in which your Committee can assemble when its meetings are held in Sault Ste. Marie. There, too, the Diocese has accommodation—if imperfect—for the care of valuable records and documents. It is confidently expected that the Synod will approve of this action.

Here, too, may be recorded the fact that your Committee has considered the necessity of increasing the salary of the Treasurer of Synod. A sub-committee was appointed to consider the matter. Pointing out that such an official as we require should possess skill in accounting and in secretarial work, recognizing the fact that Rev. Canon Colloton, B.A., B.D., possesses the necessary skill and by years of service has proved himself peculiarly fit for the office, it was recommended that he be paid a salary of \$2000.00 per annum. This recommendation was adopted by your Committee and will doubtless be confirmed by the Synod.

Your Committee adopted a resolution authorizing the payment of the Bishop's travelling expenses incurred in the performance of his episcopal

duties, adding that they be paid from the Diocesan Expense Fund in accordance with the last clause of Canon 5.

The mission boat "St. Mary's, Stafford" the generous gift of an English congregation, has found a sphere of usefulness at Baysville and vicinity. It is hoped that it may enable the resident missionary to minister to summer visitors, Church people, and others willing to accept his ministrations.

Your Committee has signed reciprocal agreements in the matter of beneficiary funds with a number of dioceses and has approved and authorized the signature of the general agreement proposed by the General Synod Pension Committee.

Last June your Committee consented to pay Ven. Archdeacon Burt a salary of \$1500.00 plus expenses to enable him to visit the parishes and missions of the diocese in an educational effort to show the needs of the diocesan support of all our funds and to receive subscriptions therefor. In his report to the Committee Archdeacon Burt says that he has, with one or two exceptions, visited all the parishes and missions in the diocese, on the whole he met with fairly generous response. Subscriptions received as a response to his appeals reached a total of \$2,330.00

Your Committee consented to an approach to the clergy by life insurance companies in view of a possible scheme of group insurance for the benefit of clergy in the diocese.

Your Committee's report would be incomplete were no mention made of the death of the Ven. Gowan Gillmor, Archdeacon of Algoma, who was a member of the Committee from its inception in 1906. We pay our tribute of love to the memory of a delightful confrere. Some action may be taken by his friends to keep his memory green.

All of which is respectfully submitted,

CHARLES PIERCY,  
Secretary.

## REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

My Lord:

Your Charge, delivered Tuesday to this Ninth Synod of the Diocese, has been considered by your Committee, and we now beg to report:

We have found this first Charge of our Father in God full of absorbing interest, and of vital importance to the work and welfare of this Diocese of Algoma. We cannot praise too highly its wide and comprehensive survey of diocesan affairs and activities, its far seeing views on some of the problems which affect our Diocese and the Church at large, its fine tone and spirit, and its whole-hearted enthusiasm so manifest for the Kingdom of our Lord.

We wish particularly to state our appreciation of the "magnificent ideal" which Your Lordship has drawn in your Charge of our Canadian Church as taking the same part in the upbuilding of this Dominion as our Mother Church has "in the development of England and the formation of the Empire." And we realize that it is for the whole Church, clergy and laity, to commend itself to the whole country by its soundness of faith, purity of doctrine, holiness of life; ever showing a fruitfulness in good works, the result of the life of the Holy Spirit in her midst.

To this end we rejoice over the Bishop's information with regard to the growing interest of the young men, especially of our Canadian families, who are offering themselves for the work of the Sacred Ministry.

Your Committee feels with Your Lordship, where the Sacred Ministry is concerned, that the stipends paid the priests and deacons and students in this Diocese are miserably small and quite inadequate; and would suggest to this Synod that a committee in each Archdeaconry be appointed by Your Lordship, or should you prefer by the Synod itself, consisting of three clergymen and three laymen; and that these committees severally, and if possible jointly, meet, and so by conference and correspondence have, to place before the next meeting of this Synod, a carefully drawn up and prepared plan for a campaign to remedy as far as possible what is really a reproach to this Diocese and to the Church at large in this prosperous Dominion.

We note what Your Lordship has to say with regard to the promising outlook for extension work in Sudbury and its immediate environs. Your Lordship asks this Synod to discuss the problem which exists as to how such work might be undertaken and desires a strong commission to inquire into conditions and to report to yourself. We would suggest that perhaps a solution might be found in the opening up of one or more mission Sunday Schools, which would form the beginning of centres for active religious work and worship. Perhaps the aid of the Church Army could be called in to furnish a godly man and his wife, who could gather the children and do some social work as a start. At any rate this Committee realizes that Sudbury town and district are experiencing a very definite and important expansion, and that this matter should be dealt with in a tangible way.

Your Committee would state its accord with the exception taken in the Charge to the number of church meetings which the Synods and departments of church work in the Dominion involve, and the expenses, travelling and otherwise, incident thereto. We think, though, that the proposal made at the last General Synod in Kingston by the Committee on the Organization of the Church, and which is in course of being worked out, will greatly simplify the executive work of the whole Church and meet the objections stated.

That part of Your Lordship's Charge which dealt with the raising of church funds by resorting to dancing and card playing your committee found timely. Such methods are not in the opinion of this committee in keeping with the high spiritual character and dignity of Christ's Church, and are detrimental to the cultivation in its members of the true spirit of Christian giving. A ruling by this Synod to such an effect might strengthen the hands of such clergy as are perplexed by this problem, and we would recommend the same; while having it perfectly understood that the objection is not to these recreations as such, or to their use in the social activities of the Church, but to the raising of money by such means for the carrying on of the work of the Church.

The subject of Voluntary Clergy, being still a matter of hot debate in the Church at large, and being a subject on the agenda of the coming Lambeth Conference, we believe should not be considered at this Synod. While your committee need not dwell on that part of the charge which has to do with the coming of the Society of St. John the Evangelist into the Diocese, we cannot but express our appreciation of the fact that their presence is proving so helpful to the missionary work of the Diocese; and feel sure that the labours and self-denying examples of these devoted men will have most beneficial results, both spiritual and financial, as Your Lordship has pointed out.

Among the list of those clergy and laymen mentioned by Your Lordship who have since the last Synod passed from their earthly labours, we would refer especially to the name of the Ven. Archdeacon Gowan Gillmor, D.D., and we recommend that a committee be appointed to consider the erection of a suitable memorial.

There remain two matters which might come under the purview of this committee in dealing with Your Lordship's Charge. First, the coming of the Anglican National Commission to this Diocese. Your committee recommends

that every care be taken that the survey by the Commission be adequate in every respect, so that the needs and problems of this Missionary Diocese might be fully known to the whole Canadian Church. It is an opportunity which your Committee feels should be taken advantage of to the utmost. Secondly, the subject of the Sunday School by Post. Your committee feels that perhaps this Diocese is not in need of such work as is carried on in the Prairie Provinces by Sunday School vans. Yet we know that there are isolated families, and we feel that some way should be devised whereby these lambs of Christ's flock, scattered abroad, might be reached and tended. The subject is worthy of investigation and discussion.

In conclusion the members of this committee would humbly congratulate Your Lordship on the great excellency of your Charge, and trust that it may, according to custom, be placed on record in the Journal of Proceedings of this Synod.

All of which is respectfully submitted,

C. W. Balfour, Archdeacon, Chairman  
 John C. Popey  
 E. H. Niebel  
 F. W. Major.

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#### REPORT OF THE SUNDAY SCHOOL COMMITTEE

My Lord Bishop and Members of the Synod:

I beg to present the Report of the Sunday School Committee, otherwise called the Diocesan Board of Religious Education.

The Committee has met once, and on that occasion elected the Rev. F. G. Sherring as Chairman and the Rev. J. C. Popey as Secretary. It also elected Rev. J. C. Popey, Rev. F. G. Sherring, Mr. H. Freeman and Mr. F. R. Wilkes as Representatives on the General Board of Religious Education.

The work of the Committee has been carried on by correspondence. The Secretary has received and circulated circulars relating to the different activities of the G.B.R.E., and also sent notices of examinations arranged by the G.B.R.E. to the clergy of the Diocese; and, as occasion demanded, reminded the different parishes of the Children's Day offering and services.

This seems to be the most that can be done under existing circumstances. Our distances are so great and our funds so low that it is impossible to meet except for a few minutes at the Synod, when all members of the Committee are present.

Much could be done and much should be done in this important part of the Church's work, especially at this time when there is some opportunity of introducing more religious instruction into the public schools.

Respectfully submitted,

J. C. POPEY, Hon. Sec.

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#### REPORT OF THE SOCIAL SERVICE COMMITTEE

Most Reverend Father in God:

The Social Service Committee of the Diocesan Synod desires to report to you and to the Synod, that there has been no sufficient reason for calling a meeting of the Committee since the last Synod. Requests for information have been from time to time received from the Council for Social Service, and the information asked for has been supplied. The Bulletin of the Council

for Social Service on Social Service Activities in the Diocese reports that the outstanding work in our Diocese is that done at Gravenhurst by the Rev. J. B. Lindsell. Invitations were sent to Rural Deans and other Clergy to supply information for this bulletin, but the report of Mr. Lindsell's work was all that was received. This, however, does not mean that Social Service work is neglected in the Diocese, it only means that the Social Service work done by the clergy of the Diocese and their congregations is not of the kind that calls for any special report.

Signed on behalf of the Committee,

H. A. SIMS.

### REPORT OF THE "ALGOMA MISSIONARY NEWS"

My Lord Bishop and Members of the Synod of Algoma:

During the past triennium the "Algoma Missionary News" has continued its career, and next week will have completed 55 years of continuous publication, having begun as the "Algoma Quarterly" in the first week of June, 1874, the week in which Bishop Fauquier arrived to take up his residence in the newly formed Diocese of Algoma. I think all will agree that after all these years it has become a Diocesan institution; and that, imperfect as it is, it would be a distinct loss to the Diocese were it to be discontinued.

Having secured assistance in the Synod Office, it became possible early in 1928 for me to take over the business management of the paper, which had, since 1921, been in the capable hands of Capt. J. B. Way, who had also from the years 1917-1920 acted as Associate Editor. Our sincere thanks are due to Capt. Way for these years of service so freely given in these two capacities, services always willingly and faithfully performed in the midst of a very busy life.

The subscriptions do not cover, and never have covered, the cost of publication, but as the A.M.N., as well as being a record of Diocesan work and our own paper, is the means of keeping our Diocese before our friends in England and elsewhere, it has been considered well worth the cost to the Diocese.

A special effort has been made during the past few months to secure the payment of arrears, of subscriptions and to make our subscription list, as far as possible, represent paid subscribers. This is a slow task, and must be somewhat carefully done, as we do not wish to lose any old friends who can possibly be retained by cutting off the paper too suddenly. I hope that within the next year we may have the subscription list in better condition than it is at present.

I wish to thank the clergy and laity who have recently taken such keen interest in extending our circulation. Their efforts are deeply appreciated, and I do hope that all the clergy may take this matter up and do what they can to secure subscribers in their parishes. The cost is so very small that many Church people only need to have the matter brought to their attention in order to become willing subscribers. There are still a number of missions into which only the clergyman's copy goes. This should not be.

The question of possible advertisements has recently been raised, and one of our Clergy, who has taken a very keen interest in the paper, has undertaken to secure some. We have not yet been able to decide this matter. With our limited circulation we could not charge high rates for advertisements, and their acceptance would necessitate additional pages and additional expense. The matter will be gone into thoroughly this summer and a decision reached.

Some of our Clergy would like to use the A.M.N. as an inset for their parish magazine. It has been impossible, with all the manifold duties of the



Synod office, to get the paper out regularly, or even to guarantee it monthly. Until that matter can be better arranged I fear it would be unsatisfactory to try to use it in connection with parish magazines.

The following is a summarized statement of the finances for the year 1928:

**Receipts**

Received from Captain J. B. Way .....	\$	45	02
Subscriptions and arrears .....		256	75
From Treasurer of Synod .....		52	95
Sundries.....		1	25

\$ 355 97

**Disbursements**

Printing seven issues .....	\$	313	52
Printing letter heads .....		7	21
Illustrations .....		12	59
Postage.....		18	00
Binding .....		4	50
Exchange .....			15

\$ 355 97

Subscriptions paid to date .....	294
Arrears .....	138
Complimentary .....	110
	542
English .....	44

FRED W. COLLOTON,  
Editor and Business Manager.

**REPORT OF INSURANCE OFFICER**

My Lord Bishop and Members of the Synod of Algoma:

Now that the work formerly done by the Honorary Insurance Officer has become a part of the routine of the Synod Office I would suggest that the time has come to discontinue the title.

No report which would be of any real value to the Synod can be made as it must necessarily be based upon incomplete data, owing to the fact that a considerable number of parishes and missions prefer to keep their policies themselves rather than send them to the custody of the Synod office.

The work of the insurance department of the office is therefore confined to receiving and filing the insurance policies and renewal receipts sent in, see that the policies are correctly made out in accordance with the rules of the Synod, and send to the parochial authorities for their Church records a copy of all the essential parts of each policy, so that they may not be in any way inconvenienced by the fact that their policies are at the Synod Office. This is now done as a matter of office routine and appears to be working satisfactorily.

All of which is respectfully submitted,

FRED W. COLLOTON,  
Insurance Officer.

**REPORT OF RURAL DEANS ON PROPOSED  
NEW DEANERY DIVISIONS**

**Deanery of Algoma**

Sault Ste. Marie, 3 parishes	Blind River
Korah	Massey
Garden River	St. Joseph's Island
Bruce Mines	Whitefish Falls
Thessalon	Manitoulin, 5 parishes.

**Deanery of Nipissing**

Espanola	Sturgeon Falls
Copper Cliff	North Bay, 2 parishes
Sudbury	Callander
Capreol	Powassan
Biscotasing	Nipissing
Coniston	Sundridge

**Deanery of Muskoka**

Parry Sound	Torrance
Depot Harbour & Byng Inlet	Falkenburg
Emsdale	Uffington
Burk's Falls	Huntsville
Maganatawan	Aspdin
Sprucedale	Baumaris
Rosseau	Port Sydney
Bracebridge	Port Carling
Gravenhurst	Baysville
Bala	

**Deanery of Temiskaming**

Haileybury	Englehart
Cobalt	Eik Lake
North Cobalt	Kirkland Lake
New Liskeard	

**Deanery of Thunder Bay**

Fort William, 3 parishes	MacDiarmid
Port Arthur, 3 parishes	Schreiber
Murillo	White River
Nipigon	

**PROTEST**

Before the Synod was constituted the following protest was read by  
Mr. Andrew Elliot:

Sault Ste. Marie, Ontario.  
May 28th, 1929.

Right Reverend Rocksborough Remington Smith, M.A., D.D.,  
Bishop of Algoma,  
and the Incorporated Synod of the Diocese of Algoma,  
Sault Ste. Marie, Ontario.

Gentlemen:

We, the undersigned delegates and members of the Executive Committee  
of the Incorporated Synod of the Diocese of Algoma, submit that the meeting

of the Synod at Sault Ste. Marie, Ontario, for the 28th day of May, 1929, is absolutely illegal and contrary to the Act of Incorporation, Constitution and Canons of the Synod. By the Act of Incorporation of 1906, Clause Three (3), the first meeting of the Synod was to be called by the Bishop of the Diocese at such time and place as he should think fit. By the Constitution of the said Synod, Article Eleven (11), "the next regular meeting from which all subsequent meetings shall be reckoned shall be held within the month of June, 1908," and every meeting of the Synod since that date has been held in the month of June in accordance with the Constitution.

Under Canon Four (4), "the Executive Committee shall issue a circular stating the time and place of holding the Synod." We submit the time must be within the month of June and the place must be Sault Ste. Marie, Ontario, unless "for sufficient cause" the Bishop names some other place. We, therefore, most humbly protest against the holding of the meeting of the Synod of the Diocese of Algoma on May 28th, 1929.

We would like it distinctly understood that we are not protesting against this meeting on any technical grounds or with a view of stirring up contention, but because we conscientiously believe that the whole foundation of our Church is threatened if we ignore the Constitution of the Synod and attempt to carry on our business contrary to the provisions thereof.

This meeting has been called at considerable expense, and in order that the money may not be wasted, we would suggest that this gathering informally discuss some of the vexatious questions that were to have come before the Synod had the meeting been legally called, and perhaps we can arrive at an amicable understanding.

Yours sincerely,

W. J. Thompson  
 A. Elliot  
 J. B. Way  
 W. H. Latham  
 Ernest W. Shell  
 T. J. Foster  
 Arthur M. Church

REPORT OF TREASURER OF SYNOD

Balance Sheet for the Year Ending 31st December, 1928.

Assets.		
Canadian Bank of Commerce .....		\$ 6,850 70
Current Account .....	\$ 1,989 97	
Savings Account, General .....	2,488 03	
Savings Account, Church & Parsonage Loan Fund .....	1,057 07	
Savings Account, Divinity Students' Loan Fund...	1,315 63	
Royal Trust Company .....		\$ 307,196 27
Bp. Sullivan Memorial Sustentation Fund .....	\$ 162,561 46	
Bishophurst Endowment Fund .....	6,064 39	
Episcopal Endowment Fund .....	66,475 85	
Superannuation Fund .....	38,805 68	
Widows' and Orphans' Fund .....	33,288 89	
Treasurer of Synod (Invested in Bonds) .....		\$ 43,650 00
Funds from Current Acct. invested .....	\$ 12,000 00	
Funds from Savings Acct. invested .....	10,000 00	
Church and Parsonage Loan Fund .....	1,000 00	

Divinity Students' Loan Fund .....	5,050 00	
Bishophurst Endowment Fund .....	1,000 00	
Port Sydney Endowment .....	2,000 00	
Sundridge Endowment .....	2,000 00	
Torrance Endowment .....	1,000 00	
Nipigon Endowment .....	800 00	
Indian Homes Endowment .....	250 00	
Educational Trust .....	900 00	
Sudbury Cemetery Trust .....	650 00	
Ullswater Cemetery Trust .....	1,000 00	
Hessie R. Palmer Bequest .....	450 00	
Sir Piele Thompson Fund .....	2,000 00	
Special Purposes Acct.:		
Gurney Memorial House .....	2,400 00	
Novar Church .....	200 00	
Seguin Falls .....	400 00	
Widow's Annuity .....	550 00	
Loans and Advances .....		\$ 8,412 87
From Church & Parsonage Loan Fund .....	\$ 4,414 05	
From Divinty Students' Loan Fund .....	3,968 82	
From Algoma Mission Fund .....	30 00	
		<hr/>
		\$ 366,109 84
<b>Liabilities.</b>		
Diocesan Endowments, Invested and Uninvested .....		\$ 308,246 27
Bp. Sullivan Memorial Sustentation Fund .....	\$ 162,561 46	
Bishophurst Endowment Fund .....	7,064 39	
Episcopal Endowment Fund .....	66,475 85	
Superannuation Fund .....	38,830 68	
Widows' and Orphans' Fund .....	33,313 89	
Local Endowments and Trust Funds .....		\$ 9,055 00
Port Sydney Endowment .....	2,000 00	
Sundridge Endowment .....	2,000 00	
Torrance Endowment .....	1,000 00	
Nipigon Endowment .....	800 00	
Indian Homes Endowment .....	250 00	
Educational Trust .....	900 00	
Sudbury Cemetery Trust .....	650 00	
Ullswater Cemetery Trust .....	1,005 00	
Hessie R. Palmer Bequest .....	450 00	
Loan Funds .....		\$ 16,805 57
Church and Parsonage .....	6,471 12	
Divinity Students .....	10,334 45	
Diocesan Open Accounts .....		\$ 32,003 00
Algoma Mission Fund .....	\$ 15,990 25	
Bishophurst Repairs .....	288 64	
Episcopal Income .....	537 47	
T. J. Kennedy Bequest .....	366 68	
Special Purposes (as per schedule) .....	12,116 07	
Sir Piele Thompson Fund .....	2,703 89	
		<hr/>
		\$ 366,109 84

F. W. COLLOTON,  
Treasurer of Synod.

Certified Correct,  
ERNEST W. SHELL,  
Auditor.

March 9, 1929

## SPECIAL PURPOSES

Statement of Amounts in the hands of the Treasurer of Synod for Parochial Purposes (under Canon No. 7) and for various Diocesan Objects, as on 31st December, 1928.

Bala Parsonage .....	\$	189	54
Bear Island Mission .....		18	53
Bishop's Discretion .....		196	22
Books for Students .....		26	13
Broadbent Driving Shed .....		12	56
Bruce Mines Parsonage .....		250	06
Catechists (W. A.) .....		29	94
Charlton Bell .....		16	77
Charlton Insurance .....		65	72
Dean Lake Church .....		260	66
Edgewood Church .....			61
Frood Mission .....		2	00
Garden River Indians .....		21	49
Gurney Memorial House .....		3,042	28
Haileybury Parish Hall Insurance .....		1,558	33
Indian Work .....		516	19
Lake of Bays Settler (Income Palmer Bequest).....		24	76
Massey Church Repairs .....			61
MacDiarmid Boat House .....		52	42
Mission Boat .....		323	42
Novar Church .....		315	47
Port Carling Boat .....		83	28
Parkinson Mission .....		24	42
Providence Bay .....		5	00
Port Sydney Mission .....		2	00
Ravenscliffe Church .....		2	44
Roslyn Church Site .....		102	00
Rydal Bank Church .....		206	23
Society for Promoting Christian Knowledge .....		8	80
Society for the Propagation of the Gospel .....		4	70
Seguin Falls .....		436	36
Shingwauk Boat .....		4	82
Shingwauk Chapel .....		415	08
Spanish River Indian Church .....		646	14
Stoles for Ordinands .....		21	24
Sundridge Mission .....			90
Swastika .....		105	96
Temagami Boat .....		25	00
Thornloe Insurance .....		1,155	26
Training Ordination Candidates .....		1,308	53
Ullswater Cemetery .....		45	00
Widow's Annuity .....		589	20
	\$	12,116	07

## STATEMENT OF CASH RECEIPTS

For the Year 1928, With Sources.

Algoma Parishes and Missions .....	\$	10,586	33
For Diocesan Purposes .....	\$	6,914	42
For Extra Diocesan Purposes .....		3,671	91

Income Bishop Sullivan Memorial Sustentation Fund.....	\$	7,899	78
Income Bishophurst Endowment Fund .....		308	82
Income Episcopal Endowment Fund .....		3,856	10
Income Superannuation Fund .....		2,221	54
Income Widows' and Orphans' Fund .....		1,643	42
Algoma Association in England .....		9,414	78
Society for the Propagation of the Gospel .....		4,704	58
Society for the Promotion of Christian Knowledge .....		194	10
Missionary Society of Church of England in Canada .....		5,596	20
Dominion Woman's Auxiliary .....		725	00
Algoma Woman's Auxiliary .....		2,404	72
Catechists' Stipends .....	\$	1,400	00
Episcopal Endowment Fund .....		100	00
Bishop's Discretion .....		385	50
Books for Students .....		69	22
Nipigon Parsonage .....		150	00
Ravenscliffe Church .....		200	00
Spanish River Indian Church .....		100	00
Collected by Archdeacon Burt, for Algoma Mission Fund .....	\$	1,400	00
Church & Parsonage Loan Fund, repayments and interest.....		1,202	48
Divinity Students' Loan Fund, repayment and interest .....		352	98
For Gravenhurst Chaplaincy .....		1,750	00
Diocese of Toronto .....	\$	1,100	00
Diocese of Ottawa .....		250	00
Diocese of Niagara (W.A.) .....		200	00
Diocese of Ontario .....		200	00
Sale of Bonds, (Church and Parsonage Loan Fund) .....	\$	2,000	00
Income, Joseph Edgar Bequest (Sundridge) .....		105	00
Income, Sydney Smith Bequest (Port Sydney) .....		100	00
Income, Sundry Trust Accounts .....		600	62
Interest on bank balances invested in bonds .....		1,090	00
Bank interest .....		53	56
Diocese of Ottawa (Mission of Chisholm) .....		100	00
Rent, Gurney Memorial House .....		120	00
For Beneficiary Funds from Clergy .....		225	00
St. Mary's Church, Stafford, for Mission Boat .....		48	50
Summer offerings, Chapel of the Intercession, Llewellyn Beach...		327	90
Repayment of advances from Algoma Mission Fund .....		228	50
Sale of Church Site, Rosslyn .....		100	00
Exchange of bonds, Sundridge .....		237	14
Diocese of Toronto, for Church Extension .....		70	00
Donations .....		1,510	80
Estate R. Hamilton .....	\$	400	00
Friends in England .....		398	63
Friends in Canada .....		472	17
Friends in Algoma .....		55	00
Friends in U.S.A. .....		185	00
Sundries .....		115	51
	\$	61,293	36

**STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS**  
For the Year 1928.

	Receipts	Disbursements
Balances 1st January, 1928 .....	\$ 3,283 30	
Current Account .....	\$ 697 19	
Savings Account, General .....	1,111 13	
Savings Church & Parsonage Loan Fund ....	11 81	
Savings Divinity Students' Loan Fund ....	1,463 17	
Algoma Mission Fund .....	\$ 31,915 30	\$ 30,490 04
Anglican Forward Movement .....	36 00	13 80
Bishophurst Endowment Fund .....	400 00	400 00
Bishophurst Repairs .....	295 61	104 98
Bp. Sullivan Memorial Sustentation Fund .....	426 90	449 29
Church & Parsonage Loan Fund .....	1,202 48	2,160 00
Church & Parsonage Loan Fund (Proceeds of bonds sold) .....	2,000 00	
Diocesan Expense Fund .....	4,187 53	4,764 61
Divinity Students' Loan Fund .....	452 98	750 50
Episcopal Endowment Fund .....	427 90	441 36
Episcopal Income .....	3,268 87	3,258 03
Funds in Transit (Income on Trust Funds for De- cember 1927 received from Royal Trust Co. in January, 1928) .....	1,523 09	
Gravenhurst Chaplaincy .....	1,850 00	1,669 98
General Synod Pension Fund (Balance due Pension Fund for 1927) .....		286 53
Indian Homes .....	175 11	175 11
T. J. Kennedy Bequest .....		125 00
Missionary Society of Church of England in Canada	2,438 27	2,475 33
Special Purposes .....	6,325 30	6,025 33
Superannuation Fund .....	2,325 00	2,461 40
Sundridge Endowment .....	237 14	
Sudbury Cemetery Trust .....	50 00	50 00
Synod Office .....		8 39
Sir Piele Thompson Fund .....	185 00	
Widows' & Orphans' Fund .....	1,570 88	1,616 28
Balances, 31st December, 1928 .....		6,850 70
Current Account .....	\$ 1,989 97	
Savings Account, General .....	2,488 03	
Savings Church & Parsonage Loan Fund ....	1,057 07	
Savings Divinity Students' Loan Fund .....	1,315 63	
	\$ 64,576 66	\$ 64,576 66

**ALGOMA MISSION FUND**

**STATEMENT OF RECEIPTS AND DISBURSEMENTS**

For the Year 1928.

**Receipts**

Income, Bp. Sullivan Memorial Sustentation Fund ....	\$ 7,453 46
Apportionments ....	2,732 84

Missionary Society of Church of England in Canada, Grant .....	5,596 20	
Society of the Propagation of the Gospel, grant.....	4,243 94	
Algoma Association in England .....	8,688 41	
Algoma Woman's Auxiliary for stipends of Catechists	1,400 00	
Dominion Woman's Auxiliary .....	100 00	
Collections by Archdeacon Burt .....	1,400 00	
Interest, Accumulated .....	\$ 3,580 18	
For 1928 .....	357 39	3,937 57
<hr/>		
Sundridge Endowment, Restoration of premium on bonds purchased in 1923 .....	229 30	
Diocese of Ottawa (Mission of Chisholm) .....	100 00	
Collection at Provincial Synod Service .....	46 55	
Income of Nipigon Endowment .....	36 00	
Repayment of advances to Clergy previous to 1928....	153 50	
Outstanding advances to Clergy .....	30 00	
On account repayment of advances to Diocesan Ex- pense Fund.....	1,041 47	
Sundries .....	14 46	
		<hr/>
		\$ 37,203 70
<b>Disbursements</b>		
Stipend grants .....	\$ 30,651 93	
Gravenhurst Chaplaincy .....	421 50	
Algoma's share of stipend .....	\$ 400 00	
Advance to close account .....	21 50	
<hr/>		
Summer students' railway fares .....	64 19	
Transferred to Special Purposes Account (Catechists, W. A.) .....	949 50	
Travelling expenses, Archdeacon Burt .....	98 00	
Advanced to Diocesan Expense Fund .....	1,076 36	
Bishophurst Repairs, to close account .....	976 77	
Proportion cost of agreement with Royal Trust Co. re invested funds .....	94 40	
Advance to Clergy .....	30 00	
Expenses, Burwash services .....	15 00	
Taxes on lands re Nipigon Endowment .....	6 00	
		<hr/>
		\$ 34,383 65
Excess of Receipts for year .....	2,820 05	
Balance, January 1st, 1928 .....	13,170 20	
		<hr/>
Balance, December 31st, 1928 .....	\$ 15,990 25	

### DIOCESAN EXPENSE FUND

#### STATEMENT OF RECEIPTS AND DISBURSEMENTS

For the Year 1928.

Balance, 1st January, 1928 .....	\$ 226 49	
<b>Receipts</b>		
Assessments .....	\$ 4,181 58	
Interest .....	560 46	
Charge for handling funds .....	98 28	
Advanced from Algoma Mission Fund .....	1,094 35	
Sundries .....	5 95	
		<hr/>
		\$ 6167 11



<b>Disbursements</b>	
Treasurer's salary .....	\$ 2,000 00
Stenographer's salary .....	600 00
Bishop's travelling expenses .....	204 44
Secretary's expenses .....	78 81
Office supplies .....	96 65
Telephone .....	45 90
Telegrams .....	31 96
Postage, excise stamps, exchange, etc. ....	150 00
Printing .....	52 42
Audit .....	30 00
Treasurer's Bond .....	20 00
"Algoma Missionary News" .....	67 95
Taxes: Bishophurst .....	\$ 827 68
Gurney Memorial House .....	104 70
	932 38
Insurance: Bishophurst .....	42 50
Gurney Memorial House .....	36 00
Office Equipment .....	3 42
	81 92
Bishophurst .....	155 03
Fuel .....	71 50
General Synod Assessment .....	212 50
Office Rent .....	120 00
"Year Book" for Clergy .....	36 96
Diocesan Library .....	6 63
Refund assessments .....	86 00
On account repayment advances from Algoma Mission Fund .....	1,041 47
Sundries .....	44 59
	\$ 6,167 11

**WIDOWS' AND ORPHANS' FUND**

Cr. Balance 1st January, 1928 .....	\$ 35 00
<b>Receipts</b>	
Received from Clergy .....	150 00
Income of Endowment .....	1,480 88
	\$ 1,665 88
<b>Disbursements</b>	
Annuities .....	\$ 877 50
Transferred to Capital .....	160 00
General Synod Pension Fund .....	578 78
Sundries .....	24 60
Balance 31st December, 1928 .....	25 00
	\$ 1,665 88

**SUPERANNUATION FUND**

Cr. Balance 1st January, 1927 .....	\$ 15 00
<b>Receipts</b>	
Received from Clergy .....	\$ 320 00
Income of Endowment .....	1,907 75
Assessments .....	282 25
	\$ 2,525 00

Disbursements	
Annuities .....	\$ 1,275 00
Transferred to Capital .....	310 00
General Synod Pension Fund .....	886 40
Sundries .....	28 60
Balance 31st December, 1928 .....	25 00
	\$ 2,525 00

### INVESTED FUNDS, JUNE 30th, 1929

#### Statement of Securities held by The Royal Trust Company, Toronto.

##### The Bishop Sullivan Memorial Sustainment Fund.

Name	Security	Principal	Rate of Interest	Annual Income
City of Oshawa	Debenture .....	\$ 2,000 00	5 %	\$ 100 00
City of Peterboro	" .....	4,000 00	5 %	200 00
Town of Port Hope	" .....	1,040 27	4½ %	46 81
City of Brantford	" .....	1,000 00	4½ %	45 00
Canada Per'nt Mtge. Corp.	Debentures.....	600 00	4¾ %	28 50
City of St. Catharines	" .....	2,900 00	5½ %	159 50
"	" .....	3,000 00	4 %	120 00
"	" .....	2,000 00	5 %	100 00
City of Sault Ste. Marie	" .....	1,000 00	5½ %	55 00
Town of Strathroy	" .....	360 14	5 %	18 01
"	" .....	1,478 13	5 %	73 90
Town of Sudbury	" .....	119 25	5 %	5 96
City of Toronto	" .....	2,000 00	6 %	120 00
"	" .....	4,000 00	6 %	240 00
"	" .....	1,000 00	5½ %	55 00
Township of Toronto	" .....	1,000 93	6 %	60 06
Town of Walkerville	" .....	804 49	4½ %	36 20
Town of Waterloo	" .....	1,000 00	5 %	50 00
Town of Welland	" .....	1,000 00	5 %	50 00
Dom. of Canada War Loan Bonds (1931)	.....	1,500 00	5 %	75 00
" Refunding Loan (1932)	.....	500 00	5½ %	27 50
" Victory Loan (1934)	.....	20,400 00	5½ %	1,122 00
" " (1933)	.....	1,700 00	5½ %	93 50
City of Toronto	Debenture .....	500 00	5 %	25 00
Town of St. Mary's	" .....	600 00	4½ %	27 00
City of Belleville	" .....	10,000 00	4 %	400 00
"	" .....	7,000 00	4 %	280 00
City of Brantford	" .....	2,000 00	4 %	80 00
Town of Burlington	" .....	478 46	6 %	28 71
"	" .....	941 10	6 %	56 46
"	" .....	744 74	6 %	44 68
Town of Cobourg	School Debenture.....	2,000 00	4 %	80 00
Town of Dunnville	Debenture .....	2,065 12	5 %	103 25
Township of Etobicoke	" .....	306 30	5 %	15 32
County of Grey	" .....	4,000 00	6 %	240 00
City of Hamilton	" .....	1,000 00	5 %	50 00
"	" .....	2,000 00	5 %	100 00
Town of Ingersoll	" .....	6,000 00	4½ %	270 00
City of London	" .....	3,000 00	6 %	180 00
"	" .....	1,000 00	6 %	60 00
Township of Mersea	" .....	1,019 39	5 %	50 96
"	" .....	970 85	5 %	48 54
Township of Nepean	" .....	803 49	5 %	40 17
"	" .....	1,000 00	5 %	50 00
"	" .....	1,000 00	5 %	50 00

Town of Smith's Falls	"	1,000 00	5 %	50 00
"	"	750 00	5 %	37 50
City of Port Arthur	"	1,460 00	5 %	73 00
"	"	486 66	5 %	24 33
Dominion of Canada	(1940)	1,500 00	4½ %	67 50
"	(1946)	500 00	4½ %	22 50
Can. Nat. Ry. Co.	"	1,000 00	4½ %	45 00
"	"	500 00	5 %	25 00
Province of Ontario	(1945)	28,000 00	4½ %	1,260 00
"	(1948)	1,000 00	5 %	50 00
Province of Saskatchewan	"	1,000 00	5 %	50 00
Village of Forest Hill	"	231 64	5 %	11 58
Louis Wurtzel	Mortgage	10,875 00	6½ %	704 94
"	"	10,875 00	6½ %	707 96
		<u>162,010 96</u>		
Cash uninvested		1,041 81		
		<u>\$163,052 77</u>		

The Bishophurst Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Town of Oshawa	Debenture	\$ 1,017 16	5 %	\$ 50 86
Township of Saltfleet	"	1,138 01	5 %	56 90
"	"	1,113 71	5 %	55 69
City of Sault Ste. Marie	"	1,000 00	5½ %	55 00
Dominion of Canada	(1934)	1,300 00	5½ %	71 50
"	(1943)	200 00	5 %	10 00
Town of Smith's Falls	Debenture	250 00	5 %	12 50
		<u>6,018 88</u>		
Cash uninvested		53 61		
		<u>\$ 6,072 49</u>		

The Episcopal Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Town of Brockville	Debenture	\$ 1,000 00	4½ %	\$ 45 00
Town of Dunnville	"	1,618 09	5 %	80 90
Township of Etobicoke	"	453 05	5 %	22 65
"	"	341 04	5 %	17 05
Town of Galt	"	1,000 00	5 %	50 00
City of Hamilton	"	1,000 00	5 %	50 00
City of London	"	300 00	4¼ %	12 75
Township of Nepean	"	937 71	5 %	46 89
Town of Oshawa	"	314 36	5 %	15 72
"	"	330 08	5 %	16 50
"	"	1,000 00	5 %	50 00
City of Peterboro	"	5,000 00	4¾ %	237 50
"	"	5,000 00	5 %	250 00
City of Brantford	"	1,000 00	4½ %	45 00
City of St. Catharines	"	10,000 00	4 %	400 00
Town of St. Mary's	"	1,000 00	4½ %	45 00
Town of Simcoe	"	998 40	5 %	49 92
City of Stratford	"	4,000 00	5 %	200 00
Town of Sudbury	"	1,000 00	5 %	50 00
City of Toronto	"	2,000 00	5 %	100 00
City of Woodstock	"	274 47	4½ %	12 34
"	"	694 04	4½ %	31 23

Township of York	"	1,000 00	6 %	60 00
"	"	403 41	5 %	20 15
Dominion of Canada	(1934)	1,900 00	5½ %	104 50
"	(1933)	1,500 00	5½ %	82 50
"	(1932)	200 00	5½ %	11 00
Town of Dunnville	Debenture	192 03	4½ %	8 64
"	"	282 85	4½ %	12 69
"	"	295 58	4½ %	13 27
City of Toronto	"	5,500 00	5 %	275 00
Dominion of Canada	(1934)	4,050 00	5½ %	222 75
City of Toronto	Debenture	1,000 00	5 %	50 00
Town of Swansea	"	587 85	5 %	29 40
R. B. Harcourt	Mortgage	10,000 00	6½ %	650 00

66,172 96  
Cash uninvested ..... 465 61

\$ 66,638 57

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### The Superannuation Fund

Name	Security	Principal	Rate of Interest	Annual Income
City of Belleville	Debenture	\$ 1,000 00	4 %	\$ 40 00
	Instalment			
Town of Berlin (Kitchener)	Bond	67 49	4½ %	3 04
Canada Per'nt Mort. Corp.	"	100 00	4¾ %	4 75
Town of Dunnville	"	322 78	4½ %	14 53
"	"	337 30	4½ %	15 16
"	"	1,966 79	5 %	98 33
Township of Mersea	"	1,070 35	5 %	53 53
Township of Nepean	"	664 51	5 %	33 23
Town of North Bay	"	427 12	5 %	21 36
Town of Peterboro	"	1,000 00	3½ %	35 00
Town of St. Mary's	"	1,000 00	4½ %	45 00
Town of Strathroy	"	1,038 78	5 %	51 94
"	"	247 76	5 %	12 39
City of Stratford	"	3,000 00	5 %	150 00
Town of Sandwich	"	314 36	5 %	15 72
"	"	382 11	5 %	19 11
City of Sault Ste. Marie	"	1,000 00	5 %	50 00
Town of Sudbury	"	256 37	5 %	12 82
"	"	1,000 00	5 %	50 00
City of Toronto	"	1,000 00	5½ %	55 00
"	"	1,000 00	5½ %	55 00
"	"	1,000 00	4½ %	45 00
Town of Walkerville	"	772 51	4½ %	34 76
Town of Whitby	"	2,000 00	6 %	120 00
Township of York	"	1,000 00	6 %	60 00
Dominion of Canada (1931) Victory Loan		5,300 00	5 %	265 00
" (1932) Refunding Loan		100 00	5½ %	5 50
" (1933) Victory Loan		700 00	5½ %	38 50
" (1934) "		3,250 00	5½ %	178 75
" (1937) "		250 00	5½ %	13 75
City of Hamilton	Debenture	500 00	5 %	25 00
Village of Streetsville	"	404 58	4½ %	18 21
City of Brantford	"	1,000 00	4½ %	45 00
Province of British Columbia	25 years	3,000 00	5 %	150 00
Town of Swansea	Debenture	438 32	5 %	21 92

36,911 13  
Cash uninvested ..... 1,947 34

\$ 38,858 47

The Widows' and Orphans' Fund

Name	Security	Principal	Rate of Interest	Annual Income
City of Belleville	Debenture .....	\$ 3,000 00	4 %	\$ 120 00
"	" .....	2,000 00	4 %	80 00
"	" .....	11,000 00	4 %	440 00
City of Brantford	" .....	1,000 00	4 %	40 00
"	" .....	2,000 00	4½%	90 00
Can. Nat. Ry. Co.	" .....	1,000 00	5 %	50 00
Canada Per'nt Mort. Corp.	" .....	150 00	4¾%	7 13
Town of Cobourg	" .....	780 00	4 %	31 20
Town of Dunnville	" .....	352 48	4½%	15 85
Township of Etobicoke	" .....	728 70	5½%	40 08
"	" .....	823 78	5½%	45 32
Ont. West Shore Elec. Ry. Co.				
1st Mortgage G. bonds.....		1,000 00	5 %	50 00
City of Port Arthur	Debenture .....	486 66	5 %	24 33
Town of Simcoe	" .....	1,404 85	5 %	70 24
Town of Sudbury	" .....	1,000 00	5 %	50 00
City of Windsor	" .....	310 22	5½%	17 06
Town of Wingham	" .....	500 00	4½%	22 50
Township of York	" .....	726 46	6 %	43 59
"	" .....	830 05	6 %	49 80
Town of St. Mary's	" .....	400 00	4½%	18 00
City of Hamilton	" .....	500 00	5 %	25 00
Town of Dunnville	" .....	116 85	4½%	5 26
Dominion of Canada	(1932) Renewals.....	300 00	5½%	16 50
"	(1934) Victory Loan.....	2,450 00	5½%	134 75
Village of Forest Hill	Debenture .....	125 76	5 %	6 29
		32,985 81		
Cash uninvested .....		439 12		
		<u>\$ 33,424 93</u>		

**REPORT OF TRAVELLING ARCHDEACON**

Sault Ste. Marie, Ontario,

May 25th, 1929.

To the Lord Bishop of Algoma and other Members of the Synod  
of the Diocese of Algoma:

My Lord and Brethren:

I have completed my itinerary of the Diocese, visiting all deaneries and nearly every parish and mission.

My work, as set out by the Executive Committee, was twofold: (1) To stimulate giving to Missions by means of education on the needs and objects of the Mission Fund; and (2) To attempt to raise by appeals the sum of \$3500 towards the Algoma Mission Fund.

I feel quite certain that I have succeeded in creating more intelligent interest in Missions, judging by what people have said in many of the places I visited. For instance, in several places people made remarks such as this. "You have told us just what we needed to know;" "Could you not visit us every year and educate us along these lines of giving to Missions?" "We hope you will visit us again soon," etc.

Two more proofs it may not be amiss to report: (1) In a mission where I made my appeal it had been decided that owing to a huge debt on the parish half no mission apportionments could be paid in 1928. Shortly after, the arrears, totalling \$79.00 were paid. (2) In a parish, for the same reason—debt on a building—no response was made at first. Shortly after, contributions were sent in to the Diocesan Treasurer for the Algoma Mission Fund.

As to the other objective, the raising of \$3500.00, I was not successful in raising the full amount, but was able to send in to the Treasurer the sum of \$2400.00

In the Eastern Archdeaconry, with the exception of Sudbury, I met with a kind reception, and in many places with a generous financial response. The Rector of Sudbury gave me to understand that it was useless to make an appeal there, as already they were sending too much money out of the parish. In the Eastern Archdeaconry half the amount aimed at was subscribed before I visited the Western Archdeaconry. It was in the latter, especially in the cities, where I met with apparent apathy in regard to missionary effort. I say "apparent," because in some cases there seemed to be some show of reason for not responding. It was in the two parishes of Sault Ste. Marie, St. Luke's and St. John's, where my disappointment was greatest, because I learned that there was strong opposition to contributing to the Algoma Mission Fund owing to the influence of certain men, some of whom were members of the Executive Committee and therefore should have been the foremost to respond to my appeal for the Mission Fund, inasmuch as the Executive Committee engaged me to take up this work, a thankless task at best. Imagine, if you can, in business life, a firm engaging a man to go out and get business, and then for certain members of that firm to thwart the efforts of the agent in his main constituency!

In strong contrast to the experience above stated, note the missionary zeal in such places as these small missions.—White River contributed \$50.00, Gore Bay \$72.00, Blind River \$25.00, Manitowaning \$30.00, St. Thomas', Fort William, \$25.00. These were in the Western Archdeaconry, and there were similar instances in the East.

Notwithstanding what I have said, I feel certain my humble efforts will bear much fruit in the way of more systematic and generous giving. Many now have a better understanding of the diocesan funds and needs.

The clergy and laity with whom I stayed were most hospitable and kind. My transportation expenses amounted to only \$164.48.

All of which is respectfully submitted.

W. A. J. BURT,

Archdeacon of Muskoka.